The Way To Peace, Power And Long Life

[3rd. Enlarged & Revised Edition]

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Swami Narayanananda

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THE WAY TO PEACE, POWER, AND LONG LIFE

(3rd. Enlarged & Revised Edition)

By

SWAMI NARAYANANANDA

KRI-28

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PREFACE

I send this brochure into the broad world. I send this out with all my best wishes and love. May this find access into every nook and cornor of this universe! May He, out of His infinite love and mercy; give guidance and solace unto the suffering millions through this small book.

I am sure that this humble thesis of mine will find a warm place in the hearts of all Truth-loving men and women irrespective of creeds, sects, and castes.

I write this book after a very close study of the subject for the last seventeen years. Study, what I mean is not book study, but internal-study, i.e., study of the mind, senses, desires and thoughts. As a consequence of this long study, I am giving a new light to the subject regarding the activities of the Kundalini Shakti (Primordial-Energy) and Its connection and hold over the mind and the mind-functions. This new exposition may appear as a strange and new thing to many a sister and brother; but with all that; it is a bare fact and it is left to everyone to watch, to test and then to see the validity of the facts stated. The subject should not be thrown away as trash

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without properly testing and understanding it. If done, it will be a great injustice.

Sri Ramakrishna Paramahamsa says: "Spiritual consciousness is not possible without awakening the Kundalini Shakti." (Gospel of Sri Ramakrishna, page 168). On the same point Swami Vivekananda also says thus:—"The centre where all the residual sensations are, as it were stored up, is called the Muladhara, the root receptacle, and the coiled up energy of action is Kundalini, "The coiled up". It is very probable that the residual motor energy of the body is also stored up in the same centre. When the Kundalini reaches the metropolis of all sensations, the brain, the whole brain, as it were, reacts, and the result is the full blaze of Illumination, the perception of the Self. Thus the rousing of the Kundalini is the one and only way to attain Divine Wisdom, Superconscious perception; Realisation of the Spirit. The rousing may come in various ways, through love for God, through the mercy of the perfect Sages, or through the power of the analytic will of the philosopher." (Raja-Yoga, Ch. IV, pages 63, 64 and 65). These sayings are real facts. No aspirant can succeed in the spiritual world without awakening this hidden Power. And anyone sincerely working towards the Goal, either by

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work, worship, psychic control, or by philosophy must come across this hidden Power of the mind. There is no mystery in this. There is no fraud as some, by sheer ignorance, may think. The path is open to all. Only he that follows the rules and regulations laid down and leads a true life will find it out. Only such a person, but no one else will get a response and understand what this hidden Power is.

Sarnath. Author.
15-4-1945.

Second Edition

The first edition of 1,000 copies having been exhausted within a short space of a few months, is in itself a gratifying proof of the favour with which the book has been received.

In revising it and producing a second edition, I have endeavoured to make it still more valuable to the readers by expanding and enlarging some of the chapters wherever I have found necessary.

Owing to various reasons and difficulties, many errors found their way in the first edition. In the present edition all possible care has been taken to eliminate mistakes of all kinds.

Kankhal. Author.
28-7-1946.

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The Author: at the age of fifty



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Swami Narayanananda

THE VIEWS OF SOME MAHATMAS
on
BRAHMACHARYA OR CELIBACY.

Sri Ramakrishna Paramahamsa:–There is no Brahma-Jnana (Freedom or the Knowledge of the Self) without Brahmacharya or celibacy. For attaining Brahma-Jnana, absolute celibacy is necessary. He who is established in Brahmacharya has already neared the Goal. He that has resolved to observe strict Brahmacharya has rightly resolved and has made a long stride in the spiritual path. God-realisation becomes easy for a true Brahmachari (one that observes celibacy).

Kamini and Kanchana (lust and gold), this is Samsara (the world). This is verily the hell. Attachment to this brings bondage and misery. It is not easy to renounce lust and gold. Lust is the cause of gold and gold, in turn, is the cause of bondage, slavery and of untold miseries.

See, how much troubles and tribulations, worries and anxieties a modern man courts for the sake of a woman? How much humiliation he undergoes for her sake? He sells his body. He sells his mind. He sells his intellect for the sake of money, by which he maintains and serves

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woman. Even with all these untold miseries, how very helpless he becomes under the influence of a woman ? He is made to dance like a monkey. When she asks him to sit, he sits. When she asks him to stand, he stands. And when she asks him to run, he runs. What a miserable state ! And in what a miserable plight he is kept in !

When a person is single, then one has a strong, full, undivided mind. But no sooner does one get enslaved and entangled with a marriage tie, than one loses the power of the mind. One loses the power of concentration. By a sexual life the powers of the mind dissipate. By excess of sexual indulgences a person becomes weak and stupid, good for nothing All the maladies, all the troubles and almost all the diseases are owing to the loss of Brahmacharya.

Woman (lust or the sex instincts between the opposite sexes, i.e., as woman is a snare to man, so is man a snare to woman) binds a man, makes him lose his freedom and makes him a slave. Woman is verily the Maya (the illusive power of God). Even Brahma, the Creator, becomes helpless, as it were, in the hands of Maya.

Never believe a woman (the reverse is the advice imparted to a woman), even if she is a great

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devotee. Never mix freely with her. Be on the alert, be on the guard always. Avoid the company of a woman from a safe distance if you want to observe Brahmacharya or celibacy.

Close mixing with women and at the same time to observe Brahmacharya is a terrible task. Fot, lust is too blind. It has no rhyme and no reason. A person working in a sooty room with a snow-white garment, however careful he may be, is sure to get some sort of black spot on the garment. Likewise is lust. However careful one may be, still by close movements with the person of one's opposite sex, one is sure to get lascivious desires and thoughts, consciously or unconsciously. The company of a young woman works lust even in a lustless man.

After attaining Nirvikalpa Samadhi (Realisation of the Supreme Spirit), and when my mind came down to the realm of relative consciousness (existence), I wanted to test and see the strength, the growth and the purity of my mind. I allowed my young wife aged fourteen or fifteen to sleep with me in the same bed. I allowed her to sleep with me for days together without the least sort of lustful desire and thought. I look upon every woman as my own mother. I see the form of my

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Divine Mother in every woman, either chaste or unchaste. Nay ! I clearly see and perceive the Supreme Being in everything and everywhere. Even then, whenever any woman devotee comes and sits in my room for long when I am alone, I try to avoid her or I ask her to go and visit the temple, etc. The path of Brahmacharya is very difficult. It is just like walking on a razor blade. It is not easy to eradicate lust. Lust, even when it is rooted out reappears. It is just like the shoots of an Ashvattha tree (Ficus religiosa). You cut off the Ashvattha tree to-day, and you will see shoots coming up the next day. So is the case with lust.

There is a great difference between lust and love. Lust binds and love liberates. The aim of married life is to attain Moksha or Freedom, but never the satisfaction of lust. The married couple must lead the sexual life only till they beget one or two children just to keep up the line of heritage and after which, the wife must look upon her husband as her own father or brother and the husband must look upon his wife as his own mother or sister and thus both must eradicate lust completely. For every sexual intercourse one has to take a new birth in this world.

Where there is Rama (God) there is no Kama

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(lust), and where there is Kama there is no Rama.

If one can observe strict and perfect Brahmacharya without any break of twelve years then a particular Nadi (nerve) called Medha Nadi develops in a person. With the development of this Nadi, one gets the sixth sense, (Super-consciousness), by which one can know of the past, present and the future events.

Mahatma Gandhi:–In our rules of conduct the third place is assigned to Brahmacharya (celibacy). As a matter of fact all the rules proceed from Truth and their existence is meant for Truth. The person who is a seeker after Truth worships It for Its own sake. In case he pursues some other ideal, he is corrupted. Hence, where does the question of giving away to vices arise ? How can a person whose sole aim of life is the attainment of Truth, indulge himself in begetting children and looking after the struggles of domestic life ? There is not a single example before us, of one, who has realised Truth by leading a sensuous life of pleasure and luxuries.

Moreover, if we take up the question of practising Ahimsa or non-violence, its perfect observance is impracticable without Brahmacharya. Ahimsa means Universal Love. What remains

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there for others when a man gives his love to one woman or a woman gives her love to a man ? It means only this "We two first and all the rest afterwards". A chaste wife will be prepared to sacrifice everything for her husband and so a true husband will be ever ready to lay down everything for the sake of his wife. Therefore, it is evident that none of them can practice the ideal of Universal Love. He or she cannot look upon the whole world as his or her family, for with him or her, there is a supposed family already in existence or in the process of making. The larger the family, the greater is the obstacle on the way of the Universal Love. This is being exemplified all over the world. Therefore, a believer in Ahimsa cannot take recourse to a married life, and much less to the vices besides marriage.

Again, what is to become of those who are married ? Will they never realise Truth ? Can they never surrender all ? As for myself, I have already found a way out; a married couple should live like an unmarried couple. I found nothing better in this connection. He who has enjoyed this state can alone bear a testimony to this. For the present, this experiment can bo said to have completely succeeded. If a married couple begins

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to regard each other as brother and sister, there is an end to all their troubles.

The very thought that the females of the entire world are sisters, mothers, and daughters elevates man to a very high degree and frees him, as it were, from all bondage. The husband and wife have nothing to lose in this but rather add to their capital and increase the family. Their mutual love, too, is strengthened, as a result of this purging of the vices. Getting rid of the sensuous desires, each one of them is able to serve the other better and the chances of quarrels are few and far between. There is a greater possibility of quarrels where there is love, selfish and one-sided.

The moment one has followed this important principle and thoroughly grasped it, the physical benefits, the gain of semen, etc., which accrue from Brahmacharya fall into insignificance. What a big folly it is to lose the semen and to squeeze the body deliberately by sensuous pleasures! The utility of semen is to develop the body and to increase the mental strength of the couple. To utilize it in sensuous pleasure is to misuse it greatly. It is on account of this misuse that man falls victim to many diseases.

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Such kind of Brahmacharya should be observed in thought, word and deed. This is true for all the rules of conduct. We read in the Gita that he who appears to have control over the body, but keeps the mind steeped in vices is a stupid hypocrite. It is a common experience that an attempt to have control over the body when the mind is free to be vicious is harmful. The mind is sure to drag the body to its own level. Here it is necessary to understand one distinction. To let the mind become vicious is one thing; but its becoming vicious forcibly of its own accord, without your willing it, is quite different. If we do not assist in the later process, we are sure to be victorious in the long run. Our experience teaches us every minute that it is the body and not the mind which is controlable. Therefore, we shall have done our duty if we go on continuously trying to gain a mastery over the mind immediately after having brought the body under our full control. The moment we become the slaves of the mind there arises a struggle between the body and the mind and hypocrisy begins. But we can say that if the mental corruption is checked then all the vices of the body also get suppressed.

Practising Brahmacharya is very difficult, and

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has been taken to be almost an impossibility. Looking into the reason for this belief, it is found that here Brahmacharya is taken in a very narrow sense A mere control over the lapses of the generative organ or sense is supposed as adherence to Brahmacharya. In my opinion this view is incomplete and wrong. Brahmacharya is nothing but a perfect control over all the senses and passions. Undoubtedly the man who tries to have control over one sense alone and allows the others to have a free play makes a vain attempt. To hear a passionate conversation through the ears, to see a tempting sight, to taste stimulating dishes, to touch with the hand things exciting passions and yet to intend to check the generative organ, is just like trying to save the hand from burning after having thrown it into the fire. Therefore, those who intend to have control over the generative organ must get determined to save all their senses from pollution. It always appears to me that much harm has been done from the narrow definition of Brahmacharya. It is my considered opinion and experience that if we begin to practise control over all the senses together, the attempt at checking the generative organ is immediately crowned with success. The chief amongst these

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is the sense of taste and that is why I have assigned a separate place for it amidst the rules of conduct. I shall deal with it later on.

Let all remember the root meaning of Brahmacharya. Brahma means Truth and Charya means conduct, i. e., conduct in accordance with the Truth. The particular meaning of controlling all the senses is derived from it. As for the incomplete meaning of controlling the generative organ alone, we would do well if we forget it.

St. Ignatius:—They that are carnal cannot do spiritual things: neither can they who are spiritual do carnal things, just as faith is incapable of the deeds of infidelity and infidelity of deeds of faith.

St. Augustine:—By continency verily are we bound up and brought back into one, whence we were dissipated into many.

Manu:—Sexual union forges the fetters of the heart of both man and woman; from that proceeds all delusion based on ego instinct and craving for possessions.

Bhagavata:—One that observes Brahmacharya not only must avoid the company of the other sex but also of those who are given to sexuality.

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Swami Vivekananda:—The human energy which is expressed as sex energy, in sexual thought, when checked and controlled, easily becomes changed into Ojas, and as the Muladhara guides these, the Yogi pays particular attention to that centre. He tries to take up all this sexual energy and convert it into Ojas. It is only the chaste man or woman who can make the Ojas rise and store it in the brain; that is why chastity has always been considered the highest virtue. A man feels that if he is unchaste, spirituality goes away, he loses mental vigour and moral stamina. That is why in all the religious orders in the world which have produced spiritual giants you will always find absolute chastity insisted upon. That is why the monks came into existence, giving up marriage. There must be perfect chastity, in thought, word and deed. Without it the practice of Raja-Yoga is dangerous and may lead to insanity.

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Brahmacharya or Celibacy.

I. INTRODUCTION

The Self behind every creature is Eternal, Infinite, Unchangeable, One without a second and ever Free. As such there is an inborn tendency in each and every creature to be free. This idea of freedom is embedded even in a blade of grass. Yet, very few know what is meant by real freedom. In the vast majority of the beings, their acts having taken the perverted course, they court misery instead of happiness, they court bondage instead of freedom.

People think that they will be happy in enjoying the senses and their objects. They think that they will be happy in amassing wealth and in getting name and fame. Do these things really make one happy ? No. There is no lasting pleasure in the senses and their objects. The more one enjoys them the more one suffers and there is no end to one's miseries. Any amount of amassing wealth will not make one happy. It only increases one's needs and makes one restless and unhappy. Name and fame binds a person and drags one down to bondage. It is a great hindrance, a stumbling-block to freedom. Then where does the real freedom

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lie ? It lies in knowing one's own True Nature and the aim of all religions is to lead one towards this Goal.

The human mind consists of willing, feeling, thinking and the gathering (the tendency to concentrate) faculties. Though all these four faculties are in the mind, all of them are not fully developed in an ordinary being. In the vast majority of cases, any one of these faculties predominates over the other three. And as per the prevailing faculties of the mind the Rishis (Seers) of India have divided religion under the four categories known as Karma-Yoga, Bhakti-Yoga, Jnana-Yoga and Raja-Yoga. All the religions of the world can be put under any one of these heads. Karma-Yoga is pure, selfless work; work for work's sake without the least attachment and expectation for the work one does and for its fruits, and thus to attain Freedom. Bhakti-Yoga is to direct that small and selfish love of one's body, wife, children, wealth, kith and kin, etc., to that of country, world, to all living beings and to the whole universe at large, and thus to attain God or Freedom. Jnana-Yoga is to reach Freedom through discrimination between the Real and the unreal, by identifying oneself with the

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Infinite Spirit. Raja-Yoga teaches one to reach that Supreme Goal or Freedom by controlling one's thoughts, feelings or emotions, senses, mind and body and by attaining Samadhi. Though, these are four different paths, yet they are not quite different. Each blends into the other. One selects the path as per one's predominating faculty of the mind and by earnestly following it one reaches the same Goal.

Any dishonest and immoral person with a little of intellect, can amass wealth and win a name and fame in the worldly sense. But it is quite the reverse in the spiritual realm. Pure and perfect character plays the most important part in religion. Without perfect character there is no progress in religion. Brahmacharya or celibacy is the very foundation upon which the whole structure of religion rests. Success in Brahmacharya means success in the spiritual world also. There is nothing impossible to attain by a perfect Brahmachari. A perfect Brahmachari shines like a noonday sun in all spheres of life.

When poverty and loss of Brahmacharya go in parallel lines in any nation or country, that country or nation is sure to degenerate. For

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example, take India. When the whole of the Western world was in barbarism and when the forefathers of the present civilized nations of the West lived in caves and forests, side by side with the wild animals, then, India was at the acme of her glory. The country was very rich and the Ashrama and the Varnashrama Dharmas (the four Ashramas are Brahmacharya-Ashrama (student), Grahasta-Ashrama (householder), Vanaprasth-ashrama (retired life), and the Sannyasashrama (the recluse); the four Varnas (castes) are Brahmana, Kshatriya, Vaisya and Sudra), held the field. Boys and girls of the three higher castes, at the proper age, lived with their Gurus (teachers) for education. There they led a very pure life, and the ideal of simple living and high thinking was taught to them and they practised it. They led a rigorous life of Brahmacharya and self-discipline. After making themselves perfect in the Brahmacharya-Ashrama, the students who liked the house-holder's life, entered the second Ashrama. And this close observance of Brahmacharya (Brahma-charya-Ashrama) in olden days was one of the main causes of their longevity of life and for a glorious all-round career.

India as we see now is in dire poverty. Poverty has entered the very bones and marrows of

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the nation. Poverty is drying the very sap of the nation. The vast majority of people work from dawn to dusk and with all that they can hardly afford to take twice belly full of bare chapatis (bread) or rice, even without curry or dal. Oh ! this dire poverty on one side and what about Brahmacharya ? With the destruction of Ashrama Dharmas the nation has almost forgotten the value of Brahmacharya. The aim of Brahmacharya and the necessity of Brahmacharya, very few know about and care for. Many do not know why they should observe Brahmacharya and what its benefits are. For many, the word 'Brahmacharya' is a mock word. The poor having had no ocassion to taste any higher pleasures of life, are naturally dragged to the low pleasures and abuse of Brahmacharya. And what about the rich and the educated ? They are also a prey to this. Their luxury and their faulty education drags them down to the very level of the animals. Nay ! In this respect the animals and even the most insignificant insects are far more rational than many of the human beings. Especially the female animals and insects have no sexual functioning off the season.

The best period of one's life is between ten and thirty years. Whatever habit is formed in-

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between this time, it continues to the very end of one's life. And it is during this period (transitional period) that the vast majority of boys and girls get ruined. When once a young person cultivates bad habits, the imprint thereof on his mind is so very strong that even if he wants to kill them in later life, he finds it very difficult to eradicate them even in spite of repeated attempts. Again, in a young person the senses remain wide-awake and the desire for sense pleasures is very keen and blind, too. As such, one must be very careful in young age and pay special attention towards character building.

Even taking the question of national service, leadership, etc., character plays a most important part in it. Without perfect character no man or woman can become a leader or a guide of a nation in the true sense of the term. Who can be a real leader or guide of a nation ? What are the first and foremost qualities required of him ? In the first place one must have sterling character. Secondly, one must be master of one's senses and mind. Thirdly, one must be free from the desire for name and fame. Fourthly, one must be purely unselfish. If a leader is short of any one of these qualities, he or she can never become a true

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leader. And, if any one without these qualifications tries to guide a people or a nation, he or she does a great injury and injustice not only to the people or the nation but also unto the cause of the whole world at large. How can a person who cannot rule his or her own mind and senses rule and guide others ? If, therefore, leadership is given to such unripe persons, what will be the fate of the people and the country ? Like a blind leading a blind, both will come to grief and destruction. How unreasonable is such a leadership ? These weaklings cannot do any real good to the country or to the people. On the other hand, they very much injure the country and its cause. These persons with innumerable desires, unsound character and unripe mind, often succumb to the weak propensities of their minds. They succumb to name, they succumb to fame, they succumb to lust, etc. How can such persons help or lead other people ? Thus, taking every sphere of life into consideration, a perfect character plays a most important part everywhere. Without firm character nothing can be attained and nothing good can be accomplished. Strength of mind, strength of will-power and strength of body are absolutely necessary to build up character. To get this strength of mind, power of will and perfect good

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health, observance of Brahmacharya or celibacy is absolutely necessary. By perfect Brahmacharya one can enjoy peace of mind, strength of body, gigantic will-power and longevity of life also. By the loss of Brahmacharya one loses everything and meets with premature decay and death.

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II.

What is Meant by Brahmacharya ?

Now, we come to the subject proper. We have heard a good deal about Brahmacharya or celibacy from our very infancy. Our parents have asked us time and again to observe strict Brahmacharya. Our teachers have taught us, in our schools and colleges the propriety of Brahmacharya. Our Shastras (Scriptures) deal elaborately with the aim, true significance and necessity of Brahmacharya. Our Puranas (Epics) are full of the great achievements and miracles wrought by the attainment of Brahmacharya. With all that, many have forgotten the absolute necessity of Brahmacharya. And very few still pay any attention towards the observance of Brahmacharya. Though our Scriptures are replete with the ideas of observing absolute Brahmacharya, very few take the trouble of going through the whole of the Scriptures. Many may not find time enough to do so to be able to know the details of Brahmacharya. Many others may not care to go through all the Scriptures to learn about the details of Brahmacharya. As such, with many the following questions may arise in the mind, viz., (1) What is meant by Brahma-

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charya ? (2) What is the aim of Brahmacharya ? (3) What is the necessity of Brahmacharya ? (4) How to observe Brahmacharya ? (5) How a householder can observe Brahmacharya ? (6) How to avert dangers, etc., etc. ? We shall take, one by one, all these questions and try to answer them.

In this chapter we shall deal with the question : "What is meant by Brahmacharya ?"

The word "Brahmacharya," is a Sanskrit word. From the word "Brahmachari" we get the word "Brahmacharya". Brahmachari is one, who leads a life of strict discipline and study, and who practises self-control keeping in aim always the Highest Truth. And the Dharma (the rules of conduct and the daily duties and the observances) that is to be strictly followed by a Brahmachari is called Brahmacharya. Under the Dharma of Brahmacharya, all the observances of the rules of Yama and Niyama come. Yama is Non-killing, Truthfulness, Celibacy or Brahmacharya, Non-stealing, and Non-receiving of gifts. Niyama is Cleanliness, Contentment, Austerity, Study and Self-surrender unto God. To reach the Truth, one must be fully established in the moral codes of Yama and Niyama. Without strictly observing

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the rules of Yama and Niyama, no one can make headway spiritually. To reach the Truth and to attain the Ultimate Goal, one must be a perfect master of all the senses and the mind. Without this all-round perfection, no one can reach the Goal or gain the Wisdom.

In a very restricted sense, what the people mean by Brahmacharya is to control the sexual instincts, desires, thoughts and acts. Even taking the meaning of the word "Brahmacharya" in its restricted sense, it leads to the understanding of the dire necessity of exercising strict control over all the senses and the mind also. For, a Brahmachari has to observe Brahmacharya in thought, word and deed. To have control over the desires, thoughts, words and deeds, one must have perfect control over the mind also. The man who has no perfect control over his own mind and mind-functions, can never be a perfect Brahmachari. It is the mind that works all the senses and carries all the sense-functions. Until and unless the mind gets attached and works the senses, the senses themselves cannot function. The senses are only the instruments of the mind. So, he who has perfect control over the mind, will have perfect control over all the senses also. Naturally, the man who is perfect in any one of

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the rules of Yama and Niyama is also perfect in all the other rules of Yama and Niyama. In fact, in a deeper, broader and truer sense, the word "Brahmacharya" does not convey any narrow or restricted meaning. So the man who takes the word "Brahmacharya" in a restricted sense, and aims at the conquest of the sexual instincts, desires, thoughts, words and acts has to automatically control and conquer all the other senses and the mind also. When we go deep into the study of the subject, we see that every sense is connected with the other senses. They are inter-connected and inter-related. As such, to conquer even only one sense, one has to conquer all the other senses also. So the question of wrong conception of the word "Brahmacharya" and thereby injury, does not at all arise, as some by sheer lack of deep insight into the subject may think and proclaim.

Again, there is a good reason for giving the word 'Brahmacharya' the meaning of controlling only the sexual instincts, desires, thoughts and acts. For example, when we say "The river Ganges" we put aside all the other innumerable tributaries which make the one big river "Ganges." Under the one prominent name of the river, all the minor or sub-river names are included, and we know that there are innumerable small rivers and

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rivulets that constitute the one main river. Likewise, Brahmacharya or celibacy, is the very foundation upon which the whole structure of religion rests. The loss sustained by sexual indulgences is irreparable in the spiritual life. In the act of every coition one loses a much greater amount of mental and physical energy than in enjoyments through any other of the senses. Out of all the sense enjoyments, sexual enjoyment is the most powerful one. Sexual enjoyments drain the system and ruin the mental and physical health of a person. The man or woman, who controls his or her carnal appetites will be closer to Truth in proportion to the control he or she exercises. With the perfect control and thereby extinction of the sexual instincts, desires, thoughts and acts, one finishes automatically three fourths of one's Sadhana (spiritual practice). There is no delay in attaining Truth for one established in Brahmacharya. Such a man or woman con realize God or establish oneself in Truth quite easily. So there is nothing wrong in the narrow sense of the term "Brahmacharya" and, as a matter of fact, there cannot be any narrow or restricted meaning in the word Brahmacharya. The word "Brahmacharya" always carries the deepest meaning.

The chief ruling monarch in each and every

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living being is the Atman (Self). The Buddhi (intellect), Manas (mind), Ahamkara (ego), Ichcha (will), the Sukshama Sharira (subtle body), the Indriyas and the Sthula Sharira (the senses and the gross body), all receive their life and light from the Atman (Self). The sun shines over the whole lake, but one catches its image at one particular point or place. Likewise is the Atman, which is Eternal, Infinite. Though It pervades the whole body, Its image is reflected and caught at the heart. This heart is not the physical heart, but the spiritual one, which is in the right side of the chest. The place two inches above the heart pit and a little below the right nipple is the seat of the spiritual heart. One cannot give any size or form either to the spiritual heart or to the Atman. One can perceive it in the form of an all-pervading light spreading abruptly, as it were, from a point. This point is the spiritual heart and the seat of Jivatman (Self). When one attains the stillness of the mind, and the purity of the heart, one can clearly perceive the Jivatman in the spiritual heart.

Electricity pervades the whole world. It is everywhere. Generally we do not see it as it has no form. But when it concentrates and works through clouds and when the passing

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clouds strike each other, we see lightning and hear the roar of thunder. Likewise, the formless Jivatman is perceived in deep meditation in the spiritual heart. This is only a mental vision.

The power and the store-house of all the past and the present experiences of man, viz., of the intellect, mind, will, ego, subtle body, senses and the gross body, are in the Muladhara-centre. The place where the root of the genitals and the anus meet is the place of Muladhara. The Power (Shakti) that resides in this centre (Muladhara) is called by the name of Kundalini Shakti, or the Serpent Power, or the Hidden or the Sleeping Power. This Shakti is called Serpent Power because it remains coiled up like a serpent and when it rises up and moves, it often takes a zigzag course like that of a serpent. It is also called the Hidden or the Sleeping Power, because it is, to all intents and purposes, hidden from or unknown to an ordinary person. Actually this Power is not sleeping. In an ordinary person its functions are not understood and the same Power appears as the Supernatural or the Supramental Power in a saint. It is this Power, when a part of it remains in the genitals, that causes irritation in that part and carries out the sexual functions.

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It is the part of this Power that contracts and expands the genitals. It is this Power which secrets sexual fluids, regulates the urine and the faeces, preserves the heat and cold of the body, and it is this Shakti (Power) which keeps the mental and the physical health of a person in a normal state, when it is kept in a normal state of working. As a matter of fact, the mental and physical health of a person entirely depends upon keeping this Shakti in a normal state of working order at all times. To know the stored up Power of the mind, and to know the workings of this great Power, and to get access into the secrets of this Power is what is meant by Brahmacharya. For, without knowing the real store-house and source of all Powers of the mind, body and the senses, and without knowing the workings of this great Power and its various working centres and its influence over the mind and the senses, one cannot succeed in observing Brahmacharya.

So long as the Kundalini Shakti remains in the lowest centre, Muladhara, a great hankering after and a great attachment to food, sleep and sex prevails in a person. These three things predominate in the career of a person. And such a person's life will be centred round these things

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and one's efforts and aims will be to satisfy the cravings of these three things. Even a person sincerely trying to observe Brahmacharya, will fail to observe it in some way or the other, in spite of sincere efforts as long as the Kundalini Shakti remains in the Muladhara-centre. One can never enjoy real bliss as also the real concentration of the mind as long as the Kundalini Shakti remains in the lowest centre. Wherever there is greatness, wherever there is any discovery in any branch of learning, either in the spiritual or in the material world, or wherever one shows high mental power, be sure, there he or she has found an access to this great Shakti (Power). Knowingly or unknowingly, he or she has tumbled down into this great Power and has succeeded partly in raising the Shakti to the head-centre. I say partly, because if the Kundalini Shakti rises up fully one will attain Freedom. But this full rising of the Shakti to the head-centre is very rare and in the vast majority of people only a small portion of the Shakti rises to the head-centre and such people get inspired in art, poetry, science, etc.

The Kundalini Shakti may wake up by intense concentration of the mind, either by Jap (repeating the name of God), Tap (austerity), deep study,

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absorption in any kind of research work, deep devotional songs or Keertans (songs in praise of God), Pranayama (breathing exercise), constant discrimination between the Real and the unreal, selfless work, Asanas (certain postures) and by the blessings of great saints, etc. Owing to the above mentioned causes the Kundalini Shakti gets heated and the heated Shakti generates a sort of hot-currents which go all over the body. A major portion of these hot-currents pass easily through the passage of the anus and the genitals. A small portion rises up to the head through Ida and Pingala Nadis (the two main sympathetics on each side of the spinal column). In advanced Yogis a set of particular Nadis (nerves) corresponding to Ida and Pingala develop in the front side of the body. These two Nadis I would like to call Saraswati and Lakshmi Nadis. These two Nadis start from Muladhara and they have their connections even with the toes of the feet. Leaving Muladhara, they run up by the side of the left and the right testicles respectively and from there they run up at a distance of one and a half inches on either side of the Nave and go up by the side of the left and right nipples and enter the head by the back side of the left and the right ears. In Yogis, the Kundalini-currents

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travel through these two Nadis also. The passing of the Kundalini-currents through the passage of the anus and the genitals must be stopped; if not, the Kundalini Shakti will never rise up fully to the head. When one observes strict Brahmacharya and when the passing of the Kundalini-currents through the passage of the anus and the genitals is stopped, the Kundlini Shakti rises up to the head-centre through the Sushumna canal (the subtle and the invisible passage through the spinal column).

When the Kundalini-currents rise up, one gets a burning sensation. This sensation is like that felt when a pain-balm is applied to the skin. Sometimes one gets heart palpitation. Sometimes one feels a creeping sensation even from the toes of the feet. When the Kundalini Shakti rises up fully through Sushumna canal, or when it tries to enter the passage of the Sushumna canal for the first time, there will be felt intense pain at the entrance of the Sushumna canal. When the Shakti enters the Sushumna canal and rises up to the heart-centre, one can see Divine Light (a sort of silvery light), Divine Visions, hear Divine Sounds, see beautiful colours and the different Lotuses of the different centres of the body.

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When the Kundalini Shakti reaches the heart region, one feels real peace and bliss, and one takes intense delight in talking and thinking of God. Then the worldly things and sense-objects become insipid and their very appearances become horrible and painful. The inclination and tendency of such a person will be to live in seclusion. One's ardent desire will be to avoid the company of the worldly-minded people, friends, relatives, ect.

When the Kundalini Shakti goes above the heart-contre, the mind becomes more steady, and the bliss and peace, more durable. Such a person will be always established in Dharma (righteousness). With the full-rising of the Kundalini Shakti and its reaching the Sahasrara (upper cerebrum), the very first thing one gets and perceives is perfect and deep concentration of the mind and bliss. The body idea seems slowly to melt away, or, what is the same thing, it seems to be growing bigger and bigger, as it were, and becoming one with the vast Infinity. When this concentration is continued further,even the breathing stops automatically and one attains Samadhi. In the Samadhi state the ideas of subject, object and knowledge become one and the Supreme Thing

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by Itself, or in Itself or the Ocean of Consciousness by Itself alone remains. After the entering of the Kundalini Shakti into the passage of Sushumna canal, the urine and the faeces in a person become scanty and the body becomes lean and thin.

When the Kundalini Shakti rises fully through the Sushumna canal to the head, one gets Enlightenment. One enters into deep Samadhi, attains Illumination, and gets liberation from birth, growth, decay and death, and from the wheel of Samsara. Such are the most fortunate people. Generally the Kundalini Shakti does not rise up fully. In the vast majority of people only an infinitesimal part of the Shakti (Power) rises up. Even by this rising of the Kundalini Shakti, a person gets partial concentration of the mind, a little happiness and may get inspired in art,poetry, science, etc. But there is a great danger also by the partial rising of the Kundalini Shakti. For, the partially awakened Kundalini Shakti often, and unconsciously with a little display of emotional feelings, rises up suddenly and comes down all too suddenly unnoticed by an ordinary person. When it comes down suddenly to the lowest centre, viz., Muladhara, the first thing one feels is abnormal sexual desires and cravings, and if a

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a person is not an adept in controlling the mind and the senses, and if one has not attained the purity of the mind and the heart, one easily succumbs to sexual temptations and often, very often, it is very hard indeed to get over and recover from this great fall. Being ignorant of this action of the Kundalini Shakti and for want of proper guidance, many sincere souls have totally ruined their whole career. So, to know the various activities of the Kundalini Shakti and its action on the mind, thought-functions, and sex impulses is termed Brahmacharya. Without knowing the secrets and the workings of the Kundalini Shakti, it is impossible for one to observe strict Brahmacharya.

Whenever there is partial rising of the Kundalini Shakti in a person, he must resume the work through which it was awakened with a little more stronger and more zealous effort. One must try to awake the Shakti fully with the help of the mind and by the use of will-power. Those who do Pranayama (breathing exercise) should, while taking the breath in, trace the mind from the head along the Sushumna canal up to Muladhara and while doing Kumbhak (retaining the breath inside), concentrate the mind in the Muladhara centre

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and while throwing out the breath, think that the Kundalini Shakti is fully rising along the breath towards the brain through the Sushumna canal. While letting out the breath, they should take or trace the mind from the Muladhara along the spinal column up to the head and while tracing thus they have to imagine that the Kundalini Shakti is rising up fully along the mind and breath to the head-centre. This is one of the processes.

Another process is as follows. Sit straight. Worship the Almighty Mother Kundalini Shakti in the Muladhara Chakra. Close the eyes. Concentrate the mind at the Muladhara Chakra and strike at the Kundalini Shakti with the mind and will-power with words, "Wake up Mother! Arise Mother! And reach the Goal this very moment". Then take or trace the mind from the Muladhara centre along the Sushumna canal up to the upper cerebrum. While tracing the mind thus, think that you are actually taking the whole Shakti to the upper cerebrum. While following this process be uttering the Mantra 'Om'. Do this process several times before going to meditation every time. In the beginning a little imagination is quite necessary and it will be of great help. After a pretty long, constant practice, one can actually

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take the Kundalini Shakti fully, from the Muladhara to the head-centre at will. By having control over this Shakti, one can have control over the mind, thought-functions and over the senses fully. Then only, one can establish oneself in perfect Brahmacharya. So, to know the art of waking up this hidden Power, and to have perfect control over it, and thus to gain control over the mind, thought-functions and senses is what is conveyed by Brahmacharya. For, without awakening the Kundalini Shakti fully and without taking the Kundalini Shakti to the higher Chakras (centres), one can never gain perfect control over the mind, thought-functions and senses. And one can never observe perfect Brahmacharya otherwise.

To wake up the Kundalini Shakti before the ripe time, i. e., before gaining purity of the mind and heart to a certain extent, and then to keep it engaged always is a very hard task. In the first place, until and unless one gains the purity of the mind and Nadis (nerves) and controls the senses, the Kundalini Shakti can never rise up fully. But it can only rise up partly in an impure mind and Nadis. As has been said already, to keep the partially risen Kundalini Shakti always engaged

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is a terrible task. The up-going currents of the Kundalini Shakti heat the brain and one becomes restless. Many go mad by straining the mind and by the brain becoming heated. When once the Kundalini Shakti is awakened, it keeps the mind active at all times. Then one has to engage oneself in proper thought and work. One must be very cautious about the society in which one moves. Free mixing with and free talking even to one's own friends and people of different temperaments will be very bad. To eat and drink anything and everything without restraint and irregularity will prove very injurious. One must exercise control over everything and everywhere. One must be regular and systematic in one's daily work, worship and respite. Irregularities will tell very heavily upon the person. A bad sight, a single bad thought and movements with a bad person are sure to bring an immediate fall. For, after awakening the Kundalini Shakti the mind and the senses remain very sharp and quick to act. The same thoughts and words would not have brought so immediate a fall in a person before the awakening of the Kundalini Shakti, but it is quite different after this awakening. So, to wake up the Kundalini Shakti before the ripe time is only a foolish attempt, an attempt to

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enhance one's miseries, failures and dangers. If the awakened Kundalini Shakti is not properly cared for, and if this Shakti is not properly watched and guided, and if the workings of the Shakti are not properly known, it will run along wrong paths and will ruin the whole career of a person. So, to know the secret workings of the Kundalini Shakti and to watch and guide it through the proper channel is another name for Brahmacharya. For, without knowing the Shakti and its workings in the body one can never observe perfect Brahmacharya. It is quite impossible. One will fail miserably in spite of repeated attempts without the knowledge of the secret workings of the Kundalini Shakti.

Kundalini Shakti as the Disease :—

(Please note that the diseases mentioned below may come from other different causes. What I mean here is that the self-same disease also comes along owing to the wrong movements of the Kundalini Shakti).

Sometimes people wake up the Kundalini Shakti unconsciously or it wakes up unknowingly. This awakened Shakti often moves through improper directions. Sometimes it rises upwards by the left side of the body towards the heart.

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When this Shakti remains in the stomach, one feels a burning sensation in the stomach and suffers from stomach disorders and digestive troubles. When the Shakti remains in the heart region, one gets heart palpitation. When it reaches the lungs, one feels breathing troubles and when it remains in the liver, the liver function gets disturbed and often there will be flatulence. When the Shakti goes to the lungs, sometimes it sends up a sort of hot-current, which goes upward to the throat and produces a sort of dryness in the throat and one begins to cough suddenly for a while. Sometimes the Kundalini Shakti remains in the chest; then one feels heaviness of the chest as if a heavy load were placed over it.

Without knowing the real causes of their troubles and ailments, people very often go to the doctors and the doctors also, without knowing the secrets of the Kundalini Shakti, prescribe certain medicines and these medicines often make the thing complicated and many Sadhakas (spiritual aspirants) have thus been ruined for life. For, every after-effect of the medicine produces a very bad reaction on the Kundalini Shakti. The bad or good actions of

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the medicines the Kundalini Shakti absorbs, and its normal state of working gets upset.

The awakened Kundalini Shakti absorbs all the pains, excess heat and cold of the body also. And when it moves from place to place with the absorbed pains, and cold and heat of the body, the movements become painful and uneasy. The movements of the Kundalini Shakti with the absorbed pains appear in the body as the moving pains and when it settles down in certain parts of the body, the Shakti appears as a chronic disease. When the Kundalini Shakti with the absorbed pains moves towards the stomach, one gets colic pain, chronic dysentery, etc. When the Shakti remains in the loins with the absorbed pains, one gets chronic lumbago pains, etc. When a person takes too much of cold-producing food or drink or when the body comes in constant contact with too much of cold weather, the Shakti absorbs that cold and it gets condensed, as it were, and its movements become slow, heavy and painful. When this cold absorbed Kundalini Shakti moves towards the lungs, one gets intense pain and there will be great difficulty in breathing. The condensed Shakti occupies certain portions of the lungs and thus hinders free breathing

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and breathing-trouble, or what they call the "Asthma" disease takes place.

Generally these moving-pains and chronic-diseases are not permanently cured by medicines. When medicine is given to any one part of the body, the Shakti leaves that part and goes to some other part of the body. The moving-pains and chronic-diseases can be permanently cured by purifying the Kundalini Shakti and by keeping it constantly in a normal state of working.

This purification of the Kundalini Shakti can be easily done by certain kinds of Pranayamas (breathing exercises), adjusting oneself to climate, food and drink. For, climate, food and drink have much to do with the movements of the Kundalini Shakti and in keeping it in a normal state of working.

When the Kundalini Shakti awakes fully, it takes the upward course through different channels. The easiest path for its ascent is through the Sushumna canal. This is the easiest and the right path. But the Kundalini Shakti can also ascend through the Saraswati Nadi (nerve), i. e., the Nadi corresponding to Ida in front side of the body. Through this Nadi the Shakti can

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ascend easily up to the physical heart, but thence to take it further upwards is very difficult. Because the Nadi (Saraswati) upwards the heart becomes dull and inactive, whenever it is exposed to cold, etc. When this movement upwards the heart fails, the Shakti should be taken towards the head-centre by another path. Turn the Shakti from the physical heart at right angle and join it with the Spiritual heart on the right side of the chest, and then turn it towards the back; join it with Sushumna canal and take it upward towards the head. So, the Kundalini Shakti can reach the head-centre through three different paths.

As has been said already, the awakened Kundalini Shakti constantly produces and sends a sort of hot-current to the different parts of the body. If one is not watchful and if one fails to send this hot-current upward the head, the current easily goes out through the passage of the anus and genitals. When the whole of this hot-current escapes through the passage of the anus and the genitals, one cannot get proper concentration of the mind, and the Kundalini Shakti also cannot rise up to the head. This leaking of the hot-current can easily be stopped by using tight Coupinum (loin cloth). That is

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why the use of Coupinum by the Brahmacharies and Sannyasins came into vogue. Even after using the Coupinum a little portion of the current goes out through the passage of the anus and genitals. Sometimes when this hot-current is not properly directed or taken upwards, it accumulates in the lower abdomen and then it produces disorders in the stomach and there will be a rumbling noise and one will suffer from constipation also. For, the heat of the current dries up the lower intestines and the faeces, and the intestine passage becomes dry and does not properly operate. When this hot-current passes fully through the anus for a long time, it injures the tender nerves of the anus in the long run. The anus becomes weak and improper blood-circulation takes place round the anus. This clogged blood goes out easily through the anus and the disease called "Piles" takes place.

When this hot-current of the Kundalini Shakti rises up constantly through Ida, Pingala, Saraswati and Lakshmi Nadis (nerves), the mind is kept busy and wide-awake. Sleep becomes much less and many get dreams and some others suffer from insomnia. For, the hot-currents that ascend through the passage of the Saraswati Nadi to the head (brain-centre), carry with them automatically

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the hidden desires and thoughts that are lying dormant at Chitta (mind-stuff), i. e., at the Muladhara-centre. This working of the automatic thought-currents in sleep and the mind's projection of the mental scene in the brain-centre as per the automatic thought-currents is what is meant by a dream. When these same automatic thought-currents creep into the mind during the waking state, the mind becomes fickle and the character of such a person will be very unsteady. An ordinary person has no control over these automatic thought-currents, desires and thoughts. But a Yogi can have full control over them.

When the Kundalini Shakti rises up fully through the Sushumna canal and when it rises up step by step, one gets the hidden miraculous powers. When the Shakti rises upwards, it is not always the same experience one gets. At different times one may get different experiences and the experiences of different people may also differ according to the purity of their minds and in proportion to the strength of the Kundalini Shakti travelling upwards. With all these differences, the different experiences of different people are true and the final bliss and the final experience after the full

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rising of the Kundalini Shakti to the Sahasrara (upper cerebrum) is the same for all. So, to know the movements of the Kundalini Shakti and its currents and then to guide it through proper channels and to protect oneself from all the pit-falls and dangers is what Brahmacharya connotes. For, if the Kundalini Shakti is not properly guided, if the Kundalini-currents are not properly understood and controlled, it will tell very badly upon the mental and physical health of a person. A sick person can never be a good and real Brahmachari. A sick man is sure to fail miserably in observing Brahmacharya and miss the Goal also.

Kundalini Shakti as the three Gunas :—

It is the Kundalini Shakti that acts as the three Gunas, viz., Sattva, Rajas and Tamas. How it acts as the three Gunas and what the connection between the Kundalini Shakti and the mind is, we shall now discuss. There is a very close connection between the Kundalini Shakti and the mind. It is the Kundalini Shakti that makes the mind active or dull. The mind's activities fully depend upon the movements of the Kundalini Shakti. When the Kundalini Shakti remains in the lowest centre, viz., Muladhara, and when it does not take the upward course,

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but instead, it takes the downward course in the form of sexual happiness, the Kundalini Shakti's action on the mind will be dull. Then Tamo-Guna predominates in a person The tendency of that person will be towards heedlessness, indolence and inertness. Such a man cannot have high ideals of life or true understanding of Dharma (righteousness). The high ideals of life and Dharma will not reflect nor have any effect on the mind of a Tamo-Guna person. A Tamo-Guna man can do anything and everything, can tell lies, deceive others, commit murder, adultery and robbery without the least compunction and without any pricks of conscience.

When the Kundalini Shakti wakes up and when its movements are in - between the Muladhara and the Anahata Chakras (between the anus and the heart-centres), and when its currents move upwards to the head constantly, the mind is kept wide awake. Then the mind is always kept busy and active. Such a person becomes very active and can never keep quiet. He must be doing something or the other and Rajo-Guna predominates in that person. A man of Rajo-Guna understands the high ideals of life and Dharma and feels the pricks of pure

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conscience whenever he perpetrates an evil or a wicked deed. Still, as the Rajo-Guna man has not gained purity of the mind and the heart, and since he is actuated by selfish desires and motives, he can easily deceive others, injure others and do so many ether evil acts also. But for every such evil act, he has to suffer from the pricks of conscience and from a severe reaction ; whereas in a Tamo-Guna person the reaction is not so marked.

When the Kundalini Shakti moves upwards and remains above the heart-centre, Sattva-Guna predominates in a person. Such a person will be always kind, gentle, truthful, chaste, God-loving and God-fearing and always doing good to all living beings, and without attachment to the senses and to their objects. When the Kundalini Shakti reaches the head-centre (upper cerebrum), one attains Nirvikalpa Samadhi (the highest concentration of the mind on Formless object). Then one goes beyond the three Gunas. Then and then only, one will be free from the thraldom of the three Gunas and from the wheel of birth, growth, decay and death.

The actions of the Kundalini Shakti on the mind as the three Gunas and the state of

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conscience under the influence of three Gunas, can be compared to the three grades of scales. When the mind is predominated by Tamo-Guna, it can be compared to the rough scale which is used to weigh charcoal and fire-wood. This scale is very rough and even if there is a difference of one or two pounds this or that side, it will not make much difference. In the same way the actions and the mind's activities of a person of Tamo-Guna are dull and the conscience and intellect very slow to act and one cannot grasp the real thing from the unreal ones. Such a person's mind and conscience cannot make a clear distinction between good and bad, vice and virtue, etc. The conscience of a Tamo-Guna person will not react whenever a bad deed is done, due to ignorance and improper understanding.

When the mind is under the influence of Rajo-Guna or when Rajo-Guna predominates and works in a person, then such a mind and the working of the conscience of such a person, can be compared to the second grade of scale which is used by the sundry shop-keepers to measure salt, potatoes, chillies, etc. In this scale, even if there is a difference of one or two Tolas this or that side, it will not make much

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difference. So also in the person of Rajasik tendency, the mind and the conscience will not make much difference regarding good and bad, virtue and vice, Dharma and Adharma, etc. For, in a Rajasik person the mind and the heart have not gained purity. There will be impurity and attachment in such a person and such a person can deceive and injure others with a selfish motive overruling the dictates of pure conscience, though he has to suffer from severe reactions afterwards.

When the mind is under the influence of Sattva-Guna or when Sattva-Guna predominates in a person, then the actions of such a person, and the workings of the conscience of such a person can be compared to the third kind of scale which is used by the chemists and the goldsmiths. In this scale even a very small difference this side or that, will be indicated at once. Likewise is the mind and the conscience of a person of Sattva-Guna. In the Sattva-Guna person the idea of good and bad, virtue and vice, right and wrong, etc., will be very keen and he will have an immediate reaction whenever there is any digression even to the slightest extent from the right path. In the person of Sattva-Guna, the mind, intellect, senses and the cons-

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cience remain very pure and subtle and very quick to receive and act, like that of a highly purified lens of a camera. So, to know this secret of the Kundalini Shakti's working on the mind as the three Gunas and to guide the Shakti to the proper place of working is what Brahmacharya also signifies.

For, without knowing this secret of the Kundalini Shakti and its workings or hold on the mind as three Gunas, to observe Brahmacharya is very difficult and one is sure to fail. A man of Tamo-Guna can never be a Brahmachari, as he can never conceive and follow the high ideas of Brahmacharya Dharma. A man of Rajo-Guna also cannot observe Brahmacharya. The taste and tendency of a Rajo-Guna man is to enjoy and to satisfy the desires and the cravings of the senses. It is the person of Sattva-Guna alone who can observe real Brahmacharya. In him the mind, desires, thoughts and the senses remain calm and quiet. A person who knows the secrets of the Kundalini Shakti and its action on the mind as three Gunas and a person who has got control over the Kundalini Shakti can understand which particular Guna operates in him. And as for the good and bad desires that

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creep up in the mind one can also understand from which particular centre the Kundalini Shakti works. Accordingly one can change the Kundalini Shakti's centre of operation at will and thus check the evil desires and thoughts and save oneself from the impending dangers. It is the desire that develops into a thought and in turn it is the thought that produces an act. So, by taking precautions at the very outset, one can escape from pitfalls and dangers.

Kundalini Shakti and its connection with food, drink, bath, weather and body :--

Now we come to food, drink, bath, weather and body. Let us see whether there is any connection between these things and the Kundalini Shakti. There is a very close connection between food and Kundalini Shakti, between drink and Kundalini Shakti, between bath and Kundalini Shakti, and between weather and Kundalini Shakti. When the food eaten is cold or heat-producing one, it affects the movements of the Kundalini Shakti. The Kundalini Shakti absorbs the heat or the cold and then it expands or condenses, as it were, like mercury in a thermometre. When one always takes too much cold-producing food, the Kundalini Shakti absorbs that cold and

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the action and movement of the Kundalini Shakti becomes slow and dull and thereby its action on the mind also becomes dull and the person will be inclined to laziness and sleep, and Tamo-Guna prevails. Drowsiness after taking a cold-producing food is natural and is mainly due to the slow activities of the Kundalini Shakti and its action on the mind becoming slow and dull.

In the same way when the food taken is too much heat-producing one, the Shakti absorbs that heat and then it becomes heated and expands as it were. Due to too much of heat the Kundalini Shakti does not rise up, but it takes the downward course easily. The heated Kundalini Shakti generates a sort of hot-currents and these currents go to different parts of the body and the whole body gets heated. These hot-currents easily pass through the urinal canal and the anus and a portion thereof rises up towards the brain through Ida, Pingala, Saraswati and Lakshmi Nadis (nerves). The hot-current that passes through the genitals brings constant irritation in the genitals and the sex impulse or the desire for sexual intercourse takes place in a person. These constant sex irritations secrete semen and the

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secreted semen passes out in minute drops. Thus there will be loss of Brahmacharya. One will be subject to bad sexual desires and thoughts also. The part of the hot-current passing out constantly through the anus, damages the tender nerves of the anus and one will be subject to various diseases. The other portion of the hot-current that goes upward towards the brain through Ida, Pingala, Saraswati and Lakshmi Nadis, reaching the head, heats the brain and makes the mind fickle by making it too active by innumerable thoughts, which the hot-current carries automatically through the Saraswati Nadi from Muladhara. The brain becoming heated, many suffer from insomnia, brain defects, and some go mad also. That is why a person becomes very active, after taking heat-producing food. So, to take either too much heat or cold-producing food is injurious and it will not help one to observe Brahmacharya.

In the same way too much heat or cold producing drink will injure the activities and the movements of the Kundalini Shakti and thus one fails in retaining Brahmacharya. When one always takes too much of hot water or too much of cold water bath, the Shakti absorbs that heat or cold and that cold or heat upsets the normal activities

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of the Shakti and thus the normal mental and physical health of a person also and thus one fails to observe Brahmacharya. Likewise, too cold a weather, or too hot a climate will tell greatly upon the normal health and activities of the Kundalini Shakti. So, food, drink, bath and weather must be always via media, if one wants to keep the Kundalini Shakti in normal state of working. To keep the Kundalini Shakti in normal state of working means, keeping the body and the mind also in normal state of working. Without perfect mental and physical health no one can be a good Brahmachari. So, to know the secret of food, drink, bath and weather and their connections with the Kundalini Shakti is what Brahmacharya includes. Without knowing these secrets one fails to observe Brahmacharya. A little carelessness will tell very greatly upon the awakened Kundalini Shakti, mind and body and thus one slips in retaining Brahmacharya also.

Now, take the physical body and let us see what kind of body is necessary to keep the Kundalini Shakti in its normal state of working. The physical body should not be too fat or too lean and thin. The physical body must be inbetween these two extremes. In a fat body the Kundalini

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Shakti generally becomes dull and it cannot wake up and rise to the higher planes easily. The Kundalini Shakti on the other hand remains always in the lowest centre, Muladhara. That is why fatty people are generally dull and very fond of nice dishes and sleep. The mind and the senses of the fatty people are generally dull and inactive. They are too careless in their habits and customs. The sex instincts also remain very dull and they are not easily irritated and tempted sexually. Thereby they are not good Brahmacharies. They have the sex instincts and the sexual desires, but the action of the Kundalini Shakti on the mind and the senses being too slow, they are not easily irritated and tempted sexually.

On the other hand in a person of lean and thin body, the Kundalini Shakti remains heated and wide-awake. Owing to the constant heat of the Kundalini Shakti, the body becomes lean and thin. This heated Kundalini Shakti keeps the person active always. The mind and the senses also remain very keen and quick to act. The sexual instinct also becomes very sharp and one is easily tempted sexually and loses Brahmacharya. So, neither the fatty people nor the lean and thin people are good Brahmacharies. But the best

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sort of people are those, whose bodies are in between fattiness and leanness and thinness. In such a body the Kundalini Shakti remains in normal state of working and the growth is healthy and happy and one can succeed easily in observing Brahmacharya. So, to know the secrets of the physical body and its connection with the Kundalini Shakti is an aspect of Brahmacharya. For, without knowing the secrets of the body and its working, one cannot ratain or observe real Brahmacharya.

Thought-Functions :—Very often, people who observe Brahmacharya are very much handicapped or become helpless, in spite of their repeated and sincere efforts because they do not understand how a lustful desire and thought arises in their minds. Many do not know at all how a thought arises in the mind. From where does it come? And where does it reside? So, let us deal a little with these problems in this chapter.

Ordinarily, the mind has got three planes of existence and action, viz., the conscious, the subconscious and the unconscious planes. It is called unconscious plane because, in an ignorant person, it works unknowingly or unconsciously,

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but it is not so in a Vijnani or God-realized person. A man who has attained Samadhi (Illumination or Enlightenment), gets access to the unconscious plane of the mind or the store-house of all knowledge. He becomes Super-conscious and Omniscient.

The conscious plane of the mind is the brain-centre. The intellect (Buddhi) in a person works in this centre. All the knowledge of living desires and thoughts remain in this centre. The subconscious plane of the mind is the heart-centre. All those desires and thoughts that require a little deep thinking to get them into memory, remain in this centre or plane. All the emotional feelings rise up from this centre.

There are certain acts, thoughts and desires which one cannot get into memory even in spite of thinking deep for hours together. Thereby, one should not think, that those acts, thoughts and desires are lost for ever. No. They remain in the store-house, or in the mind-stuff (Chitta), or the unconscious plane of the mind at Muladhara. Every conscious desire, thought and act after some time sinks down from the conscious plane to the subconscious plane of the mind and from the subconscious plane in the long run sinks

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down to the lowest plane, or to the unconscious plane of the mind at Muladhara. These desires, thoughts and acts, in the long run, work unconsciously in an ignorant person in the form of instincts and habits. One gets the material for the dream world mainly from the unconscious plane of the mind. Character is nothing but these past impressions of one's desires, thoughts and acts working and acting unconsciously. An ordinary person has no control over these desires, thoughts and acts. On the other hand these desires, thoughts and acts, act over a person and make him their slave. One is made a mere puppet in their hands. The vast major portion of one's experiences are in this unconscious plane of the mind and a very little part of it remains in the subconscious and the conscious planes of the mind.

How does a desire arise in the mind? How does a desire develop into a thought and how does a thought develop into an act? A desire is a very subtle thing. Desire, when it is in its subtle form, cannot be understood by an ordinary person. When this subtle desire becomes grosser, then it becomes a thought. Generally people understand a thing in the second stage of the

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desire, viz., thought. The next grosser form of desire in a person is action (in the form of speech and physical action). A desire arises in the mind on account of the following reasons. (1) By willing process; (2) By the senses coming into contact with the sense-objects outside; (3) By the mind's mad rambles over the past desires and acts, the impressions of which live and lurk in the conscious and the subconscious planes of the mind; (4) Through sense-irritation; (5) And as a consequence of the heated Kundalini Shakti's currents carrying subtle thought-currents automatically. By the above given causes a desire and thus a thought arises in the mind.

(1) **Willing Process :**—When one wants to think of a particular thing or subject, one wills it first. This willing first takes place in the mind in the form of a particular suggestion. By this particular suggestion the particular desire arises in the mind. This desire produces a particular thought of the thing or subject one wants. So, by willing process a particular desire and thought arises in the mind. This desire and thought takes place in the mind, because one wants it.

(2) **By the senses coming into contact with the sense-objects outside :**—The mind constantly

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receives so many suggestions through the five senses, such as the eyes seeing something, the ears catching some sound or the nose smelling something, or the skin feeling something. These external objects coming into contact with the senses produce so many desires and thoughts in the mind without rest or respite, in spite of oneself. Suppose one is sitting inside a closed room. All of a sudden one hears a sound from outside. The ear catches the sound. The subtle organ of the ear carries the sound-wave to the brain-centre. If the mind is busy otherwise, or engaged with any other sense, the sound will be unnoticed. For, the mind can work only one sense at a time. When one hears, one cannot speak. When one sees, one cannot speak, etc. But the mind works and attends to all these senses in such a quick and rapid way that many think, they can hear, see and speak simultaneously.

On the other hand even if the mind catches the sound-wave, there is no immediate understanding of the sound. The mind after receiving the sound-wave goes with the sound-wave suggestion to Jivatman in the spiritual heart. The Jivatman (individual Self) gives the order for the verification of the sound. The mind then dives

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or goes down to the Muladhara, where all the past experiences of different sounds, thoughts, things, places and events, etc., are kept separately in different pigeon-holes, as it were. The mind with the particular sound-wave suggestion goes in search of that particular pigeon-hole and when it finds it out, it goes back with the knowledge to the Jivatman and thence to the brain-centre. The sound-wave suggestion now becomes a thought. In the brain-centre, the intellect, will and the ego come into action. Then a series of successive thoughts pertaining to that particular sound take place in the mind and the whole past accumulated knowledge pertaining to that particular sound takes place in the brain-centre. Then one clearly understands what the sound is and what it signifies, from which side it has come, and from whom, whether from a man, woman, animal or from an insect.

Let me take another gross example regarding Brahmacharya itself and explain how a sight produces a desire and a desire, a thought and a thought an act. Say, for example, a young man sees a beautiful young woman in a lonely place. The eyes catch the beautiful image of the woman first. There is no immediate knowledge of the object

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seen in the mind. The eyes simply, as duty bound, catch and reflect the image, just like a mirror reflects the objects around it. The subtle organs of sight catch and carry the impression or the image to the brain-centre where it comes into contact with the mind. If the mind is not attached to the organ of the sight, the image will be unnoticed. On the other hand, if it is attached, it catches the image in its subtle form and carries it immediately to the heart-centre to the Jivatman and the Jivatman gives orders for verification and enquiry. The mind then goes down with the impression to the mind-stuff (Chitta) at Muladhara-centre for the knowledge of the thing seen, and in search of the particular pigeon-hole. When it finds the particular pigeon-hole, it takes the knowledge pertaining to that particular image seen and goes back to the Jivatman at the spiritual heart. When the mind comes back to the heart from the Muladhara, the person becomes conscious of the image or the woman seen. When the same gross desire reaches the head, the thought in a grosser form takes place. Then there come the intellect, the will and the ego into action and a series of successive thoughts pertaining to the object take place in the mind within no time. Then the gross knowledge regarding that partic-

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ular woman and the whole of woman-hood in general, its object, its use, take place in the mind. Mind you, all these lengthy processes explained take place in the mind within no time and as such to know the secrets of the thought-function is very difficult and it is beyond the grasp of an ordinary person. It can be known only by constantly studying the mind and by making it pure and subtle.

Now, from the series of successive thoughts, the desire for the particular woman seen in front grows in a grosser form. If the person is strong and cautious and if he leaves the spot at once at this very stage, then he will save himself from the ensuing dangers. But, on the other hand, if he lingers to the place, being enchanted by the beauty of the woman, he will succumb to temptations. No sooner does the person get enchanted with the woman in front, than the mind runs to the sexual centre for a definite action. The Kundalini Shakti gets awakened and a portion of it rushes towards the genitals and the expansion and irritation of the genitals takes place. Now the person tries to discriminate and control the sex impulse. He exercises the will-power also. A tug of war

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ensues between the will, ego and intellect on one side, and desire, thought, sense and the object on the other side. The mind acts as the rope running to and fro between will, intellect and ego, and between thought, desire, sense and the object on the other side. Owing to this struggle and owing to the constant irritation of the genitals the Kundalini Shakti gets heated and secrets semen. The secreted semen drips by drops from the storage just to appease the heated Kundalini Shakti and to keep the tender urinal passage from dryness and damage. By the coming out of these semen drops, a sort of mild sexual happiness takes place in the person. Then the desire for the gross sexual enjoyment in the person becomes stronger and stronger. During this critical time, if the will and the intellect win and if the discriminative power is strong, then the person controls himself. On the other hand, if the desires, thoughts, sense and the object overpowers the man, then the man becomes blind with passion. He gets confused. The whole mind, intellect, will, ego and body will be in utter chaos. Nothing remains in the mind at that moment except one thing, i. e., lust and lust alone. Then the man loses all the ideas of shame, decency, fear of society, personal prestige, pun-

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ishment, and commits violence on the woman. That is how all cases of forciful adultery, fornication and abduction take place.

On the other hand, if the man has been chaste all through his life, then, when the mind dives into the mind-stuff for the knowledge of the woman seen, he receives no bad impressions or knowledge. Then there will be no bad reaction in the man. The man will remain undisturbed by the presence of the woman in the lonely place and there will be no room for lustful desires, thoughts and acts. He will be free from all carnal propensities.

(3) Owing to mind's mad rambles over the past desires, thoughts and acts, the impressions of which live and lurk in the conscious and the subconscious planes of the mind :—

Every desire has two forms, viz., gross and subtle. Every gross desire before it sinks down into the unconscious plane of the mind, remains in its subtle form in the conscious and the subconscious planes of the mind for some time. When a subtle desire is not recalled either from the conscious or from the subconscious planes of the mind, then it sinks down to the unconscious plane of the mind. Often the mind in its mad

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and aimless rambles comes across the subtle desires of the conscious and the subconscious planes of the mind and from these subtle desires one gets the gross desires and thoughts. These desires and thoughts one gets only when one is loosely thinking.

(4) **By sense-irritations :**—Sometimes certain sense-irritations produce desires and thoughts. Irritation in genitals produces sexual desires and thoughts. Empty stomach produces the desire and thought for food. A dry tongue or thirst produces the desire to drink water. Pain or itching sensation produces desire and thought for rubbing or scratching in that particular part of the body.

(5) **Automatic desires and thoughts :**—Let us now see how a desire and thought rises in the mind automatically without being willed or desired by a person. Muladhara is the store-house of all the past experiences and knowledge. We have already said that Muladhara-centre is the seat of Kundalini Shakti and when the Kundalini Shakti gets heated it produces a sort of hot-current and these currents go to the different parts of the body. The upward current going towards the head through the Saraswati Nadi (the correspond-

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ing nerve to Ida in front side of the body), carries thought-currents along with it. This is what is meant by automatic thought-currents. When these automatic thought-currents reach the brain-centre one gets certain desires and thoughts as per the nature of the automatic thought-currents. Thus on account of automatic thought-currents one gets certain kinds of desires and thoughts without their being willed or desired.

Every kind of desire, thought and emotional feeling can be checked and controlled at will. These can be dragged out and the mind made free of them if one can know the different centres of the mind's working and the different functions of the mind and the Kundalini Shakti. The senses and the body cannot work independently of the mind. It is the mind that works all the senses. And the mind-function, in turn, entirely depends upon the activities of the Kundalini Shakti. A desire is the cause for a thought and a thought is the cause for an act. And desires, in turn, depend fully upon the centre of operation of the Kundalini Shakti. So, he who knows the cause of desires can check thoughts and acts also easily and thus save oneself from failures, falls and dangers. Perfect Brahmacharya is nothing short

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of observing Brahmacharya in thought, word and deed. So to know the secrets of desires and thought-functions is what is meant by Brahmacharya. Without knowing this secret of desires and thought-functions one can never observe true Brahmacharya. One will fail miserably without knowing these secrets. For full details of Kundalini Shakti see the auther's book on: "THE PRIMAL POWER IN MAN OR THE KUNDALINI SHAKTI."

The human energy:—The human energy has two directions of movement, viz., the upward and the downward. As has been stated already, the infinite powers of the mind, all the future possibilities and all the vast divine and the human, spiritual and the material knowledge of a person are lying dormant with the Kundalini Shakti at Muladhara. When this Shakti takes the downward course always in the form of sexual pleasures and sexual intercourse, the person becomes weak and stupid, good-for-nothing, with a weak memory, dull intellect and with a weak will-power. Such a person is in no way better than an ordinary animal. For, his whole power and energy is being wasted in these low pleasures. Sexual pleasures dissipate the powers of the mind and the body and shorten the life of a person also.

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For example, take boys and girls before their marriage. They are so very energetic, healthy and happy. They can do anything and everything. They are adventurous. They are very courageous. Their memory and intellect remain very sharp and strong. They have strong will-power also. Their digestive power is very strong and they can easily digest any kind of rich food. With their strong memory and sharp intellect, they can master and learn by heart the most difficult subjects and passages. They have these qualities mainly due to the observance of Brahmacharya. The same qualities can be seen in a far more advanced form in adults, who observe strict Brahmacharya. But when these youngsters get married and lose their Brahmacharya, they lose almost all the powers of their mind. They lose health, they lose their charm, their memory and will-power become weak, and slowly and slowly, they get degenerated and become a prey to various sorts of diseases and ailments. This is because of the energy taking the downward course.

On the other hand, when one observes Brahmacharya and when this most sacred semen is conserved, then it easily gets converted into Ojas Shakti (mental power). The more this Ojas Shakti grows in a person, the more powerful one

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becomes. In a perfect Brahmachari the energy always takes the upward course. In a perfect Brahmachari, the intellect becomes very sharp, memory strong with an adamantine will-power. One becomes a person of sterling character. Every thought, every word, and every act of such a person will have a full weight. These are the real reformers and the world movers. These will be revered and regarded everywhere. These people always move with a great power behind them. A perfect Brahmachari not only can attain easily the perfection and the longevity of life, but also can easily succeed in all the walks of life and learning. Wherever there is greatness, wherever there is extraordinary display of the intellect, be sure, it is due to the work of the Ojas Shakti and such a person has succeeded to a great extent in observing Brahmacharya.

The person who conserves and converts the sex-energy into Ojas Shakti from the very young age and the person in whom the sex-energy has not taken the downward course even once in his whole lifetime is called a Urdhvareta-saint. And the person in whom the sex-energy first takes the downward course, and then takes the upward course always is called a Dirareta-saint. So, to know the value of this most sacred energy and then to

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conserve and convert it into Ojas Shakti by giving the energy an upward course is what is meant by Brahmacharya.

Brahmacharya in thought, word and deed :—

(1) Brahmacharya in thought :—Never to think of any person of one's opposite sex for sexual happiness,or with an evil motive or suggestion, not to entertain any sexual desire, thought, idea, instinct or suggestion, not to look with a bad intention at the person of one's opposite sex, not even to look at a photo or image with an evil eye and desire, or watch secretly the movements of one's opposite sex and to see or watch the sexual enjoyments and love courtings of animals, birds, insects and of human beings, and not to attend and witness cinema halls and dramatic performances bearing the sexual appeals, is what is meant by mental Brahmacharya. These things are a great hindrance and a stumbling-block to Brahmacharya and take many astray. These vulgar desires and sights make a person violate the mental Brahmacharya first and then these constant bad desires and thoughts force one to violate Brahmacharya in act also. Again,according to one's desires and thoughts, one's subtle body enjoys with the subtle body of the person desired

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and thought of. That is why Jesus says "You have heard—That you shall not commit adultery: But I say unto you that whosoever looketh on woman to lust after her hath committed adultery with her already in his heart." This is indeed a a great fact.

(2) Brahmacharya in word :—Not to talk or describe the beauty, etc., of one's opposite sex with a bad and vulgar motive, not to read and discuss the erotic novels and dramatic works, bearing the sexual appeals, not to use any vulgar or abusive word, not to talk in a private or lonely place with one's opposite sex and not to chit-chat or cut jokes with one's opposite sex, is what is meant by Brahmacharya in word.

(3) Brahmacharya in deed :—Not to have any physical sexual intercourse, indulgence or abuse, not to touch the body of one's opposite sex with a lustful motive and not to kiss or embrace one's opposite sex, is what is meant by Brahmacharya in deed.

By sexual desires, thoughts, words and sights, and by close and free movements between the opposite sexes, and by hearing, talking and seeing the sexual indulgences, the hidden and the

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suppressed sexual desires of a person come into action easily and unconsciously. The young and the youthful company, and free movements with the persons of one's opposite sex, produce lust even in a lustless person. By these acts lust appears in the form of desire first. And when the desire becomes strong, it drags a person down and makes one immoral. Again, owing to constant free mixings and movements between the opposite sexes, there will be constant sexual desires and then there takes place secretion of semen. And this secreted semen goes out in minute drops, and there will be loss of semen in the form of wet-dreams, semen going through urine unintentionally and conscious seminal discharges, etc. By the excess in loss of semen, physical and mental diseases such as gleet, phthisis, piles jaundice, discharge of blood through the nose and the mouth, cough, dispepsia, leanness and thinness of the body, loss of memory, loss of mental and physical vigour, nervous debility, indolence, anger or peevishness, fear, hatred, jealousy and fickleness of the mind, etc., take place. By these diseases there will be premature decay and death. So, to know and guard oneself from the dangers and pitfalls that come by the loss of Brahmacharya from the acts of desire,

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thought, word and deed and then to reach the Goal, is what is meant by Brahmacharya.

What is meant by perfect Brahmacharya ?

Now let us see what is meant by perfect Brahmacharya and when and where this perfect Brahmacharya can be observed. Firstly, perfect Brahmacharya is nothing short of forgetting one's body or the body idea. Secondly, one should have no idea of masculine and feminine genders. Thirdly, one should not be disturbed or agitated by any human or divine form. Fourthly, one should have that steadiness and firmness of the mind by which one sees always and in everything that Supreme Being. This firmness of the mind and this oneness of the Self will be obtained only after the attainment of Nirvikalpa Samadhi (Transcendental State or Enlightenment). Apart from this state, it is not possible to attain perfect Brahmacharya and the absolute purity of the mind. In the lower stages, even behind the ideas of mother or father, sister or brother, uncle or aunt, there is lust. This lust lives in a hidden form. There is a natural attraction and sex instinct between the opposite sexes. When an ordinary man or woman sees a strange woman or man lust in all its nakedness appears. It is just

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like the bitterness of a quinine pill without a sugar coating. But when a man or woman sees his or her mother or father, sister or brother, the sex instinct and lust is there, but it lies hidden, just as the bitterness of the quinine pill lies hidden under the fine sugar coating. It is because of the training and the holy impressions given to the mind from the very infancy regarding one's father or mother, brother or sister.

To make this point clear, let us take some more concrete examples. In a race where there is no custom of cousin marriages, people think and treat their paternal and maternal uncles' daughters as their own sisters and sexual enjoyment between them becomes a great sin. But on the other hand, in a race where cousin marriage is allowed, the idea of sin, etc., will not prevail and marriages between the cousin brothers and sisters become a legal act. Some of the ancient royal families who claimed their descent directly from the Sun or the Moon or some other supernatural beings, thought that they must preserve the purity of their blood and line, and as they could not get a bride from as pure and as holy a family as their own, they began to take or adopt their own sisters as their brides. This custom, in

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the long run, became a law, and the idea of sin in marrying their own sisters vanished with these people.

Among the Aryans, the elder brother's wife is considered to be very holy and she is looked upon and revered as one's own mother and to cohabit with her means a great sin. But in Tibet the eldest brother of the family marries, and that woman becomes the common wife of all the brothers of the family. In some cases the age of the youngest brother of the family is not even equal to the age of the first born son of the common wife, still that woman becomes wife to that boy also. This custom is allowed in Tibet and the Tibetians do not think it to be a sin.

By giving these few instances I wish to convey that a man or woman from his or her very infancy gives a good and holy impression to the mind regarding his or her own mother or sister, father or brother, and, therefore, the lustful instincts, desires and thoughts remain hidden and suppressed under these holy impressions. But even these holy impressions may vanish, when once, by misfortune, this barrier is crossed. Then lust, in all its nakedness, will have free display. There are so many cases of trespass of this kind. That

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is why Manu the great Indian Law-giver, forbids the mother to sit and talk with her own grown-up son in a lonely place, or a father to sit and talk with his grown-up daughter in a lonely place, and for grown-up brothers and sisters to mix freely and to sit and talk in lonely or secluded places.

The physical body is an out'come of the parents' lust. As such, as long as there is a body (before the attainment of Nirvikalpa Samadhi), lust in some form or the other, i.e., in gross or subtle form, remains. Before the attainment of Nirvikalpa Samadhi and consequently the attainment of the highest kind of Brahmacharya, Brahmacharya must be observed by degrees. At first one should refrain from the gross or the physical sexual-enjoyments and abuses. Secondly, one should conquer the gross sexual desires and thoughts. Thirdly, one should free oneself from the subtle sexual desires, instincts, ideas, suggestions and imprints. Lastly comes perfect Brahmacharya. Before the attainment of this highest kind of Brahmacharya, one has to fail very often. The path is rather too long and too slippery, and one may expect a fall at any moment but how that fall comes and from which side it comes, one cannot say. Thinking of these falls one should

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never keep quiet; nor should one yield to temptations and become careless. With a fall one should not give up work and hope. One should never get dejected. With every fall one should take heart and resume the work with undaunted courage. Patience with perseverance in failures is the surest way to success. A young baby, while learning to walk, falls many a time and very often gets severe wounds and bruises, but with all that the baby does not stop in its effort to walk. It tries again and again and at last it succeeds in walking without a fall. Likewise, resume the work with sincerity. Be sincere to the very core of your heart. Never do any work in a lukewarm way. By and by, you are sure to attain the puriy of mind, perfect Brahmacharya and the Final Emancipation.

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III

The Aim of Brahmacharya

Before discussing the aim of Brahmacharya, let us see what the aim of life really is. Let us see what we want, what we desire and what we aspire after. In one word, the aim of life is to attain Freedom. All our activities and all the stress and struggles of our life point to this one ideal—"Freedom". All are aspiring after this one object, "Freedom". Consciously or unconsciously, knowingly or unknowingly all living beings are struggling towards "Freedom". We want Freedom—freedom from thought, freedom from word and freedom from deed. No one likes to remain a bound-slave even for a single second. How often people become irritated with those that oppose their views and with those that stand in their way of doing and understanding? No one likes opposition and no one likes to be controlled. Even a young baby does not like to be always confined to its mother's bosom or to its nurse's arms. It wants to go out and have a free

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play. A newly born calf seems to be very happy when let free. It runs and jumps about with great joy. But as soon as a rope is put round its neck and it is tied to a peg, how miserable is the creature ! It tries its level best to free itself.

No one wants pain in this world. No one wants misery. The very idea of disease and death is appalling to all. Every one wants to live a long life. Every one wants to be healthy and happy. No one wants ignorance. Even the most ignorant man does not like to be called ignorant. Nor does he like to remain ignorant always. All creatures are struggling after more and more wisdom. All are making experiments and trying to get a better understanding of things as per their growth and understanding. No one wants troubles. All desire for a calm, quiet and peaceful life. All hate weakness. How ardent is the desire of a weak man to become strong and powerful ! Even a street beggar does not like to remain as a beggar even for a moment. He always likes to become a multi-millionaire. The idea of happiness, the idea of peace and of power, the idea of long life and of freedom is embedded in each and every creature. Nay ! this idea of freedom is embedded even in a blade of grass.

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Make a study of all the activities of the different beings of the universe and see what they want. If you closely watch them, you will see that all their activities tend towards this one object, "Freedom". Take the sun, take the stars, take the moon, take the earth, take the human beings, animals, reptiles, insects, and even the plants and see what they want. All these beings are working towards this one object, "Freedom". Knowingly or unknowingly all are working towards this one end. This idea of Freedom is ingrained in everything and in every object.

Though all the thoughts and all the acts of a being tend towards Freedom, yet very few know what is meant by real Freedom. The vast majority of beings have taken and continue to take the perverted course and they court misery instead of happiness, and they court bondage instead of Freedom. On account of ignorance they succumb to the senses and their objects. There is no lasting pleasure in the sense-enjoyments. Every sense-pleasure is momentary and the after-effect is pain and misery. The more one enjoys the sense-pleasures the more restless and miserable one becomes. There is no peace through sense-enjoyments. Every sexual enjoyment shortens

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life and makes the mind and the body weak. The more one enjoys sexually the more one falls a prey to disease and decay. Human beings think that they will be happy in amassing wealth and in making name and in winning fame. But, do these things actually make one happy ? No. The more one hoards money the more one is assailed by worries and anxieties. It robs one of one's peace of mind. "Uneasy lies the head that wears a crown." Shakesphere rightly says this and it is a great fact. How often we see the rich leading a very restless life! How often they die in anxiety! Money makes one multiply one's desires and needs. How often the rich are dissatisfied with the prevailing pleasures and crave for a variety of new pleasures every day! How often opulence leads one to iniquity! Money often leads one to sin, sinful acts and moral degradation. Very few rich people escape from a fall and moral degeneration. That is why Jesus says : "It is easy for a camel to pass through the eye of a needle than for a rich man to realize God." This is verily a fact. Money makes a man arrogant and egoistic. Money is a great worldly power and it is very very difficult to handle this power properly. To many people this power is like rich food to a dyspeptic patient. The

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patient cannot digest the rich food and if it is taken it becomes poison and death to him. Likewise, wealth or money is very hard to control and handle properly. Many people lose the balance of their minds and the power (power of money) is often misdirected and misused. Where there is misuse of power and where one becomes egoistic one paves the path to eternal perdition.

Man, in ignorance, thinks that he will be happy by amassing wealth. He thinks that he will be happy in having the full enjoyment of all the senses. This is a very wrong idea. In many of the animals only one of the senses develops fully and getting attached to this one sense (developed sense) only and to its enjoyments, they fall into danger and lose their lives. But in man all the five senses are fully developed and by getting attached to them all and by getting enjoyment through them all, one is doomed for ever. How can a man attached to the senses expect Freedom ? It is impossible. Instead of attaining Freedom one will be bound hand and foot and dragged down to bondage and misery. So, wealth or money cannot bring salvation. It only brings bondage to the vast majority of people. For, wealth means the command of all the pleas-

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ures of the five senses and their enjoyments which only enhance worries and pains and bondage. The man who goes on enjoying and satisfying the cravings of the senses, is like a fool who goes on pouring clarified butter into the burning fire with the object of putting out the fire. Clarified butter will not extinguish the fire, on the contrary, it will cause it to flare up. So, a person who gives a free vent to all his multifarious desires and goes on enjoying freely all the sense-pleasures without any restraint is a doomed man. His life will be a great waste and failure. So, the wise man, the man who wants happiness and wishes to attain Freedom must always restrain all his senses and check and control all the desires and thoughts of his mind. One should be a master of one's senses and mind and these should work at one's bidding. One should never become a slave of the mind and the senses. Such a man alone enjoys perfect peace, power, and long life and attains Final Emancipation.

An ordinary man is bound to the senses and their objects. He is quite helpless in their hands. He becomes a mere puppet in the hands of the mind, senses and their objects. These are the bound souls. But there are some others who

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are the struggling souls. They lead a life of renunciation in search of Truth. Kamini and Kanchana (lust and gold) are the most powerful things for these people to conquer. Many renounce these two things easily. But the vast majority of the struggling souls or the Truth Seekers, in spite of their renouncing Kamini and Kanchana, get entangled in the meshes of a longing for name and fame. To renounce the desire for name and fame is indeed a very difficult thing. This desire deceives a Truth Seeker in so many ways, and many are caught by this hidden net cast by Maha Maya (the great illusive Power of God). As long as there is this desire in a Truth Seeker, he will be away from God. With the least desire of any sort one cannot attain Truth. When all desires are checked and controlled, then only one can attain Samadhi. Nay! even the idea or desire for Moksha (Freedom) must be left and forgotten before one can attain Samadhi. If you want to put a thread into the small eye of a needle, you must twist the thread and make the thread pointed, so that there may not be any fiber projecting this way or that way. Every projecting fiber of the thread will make you unable to pass the thread through the needle-hole. Likewise, the mind must become perfectly one-pointed

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and there should not be any fiber of desire away from the point before it attains Samadhi. With any kind of desire one fails to attain Samadhi.

So, this desire for name and fame is a great hindrance in the way of attaining Freedom. With the desire for name and fame, and by getting name and fame one's spiritual growth gets stranded. One will be unconsciously bound and taken away from Truth. So, any amount of name and fame will not make a man happy. Often name and fame brings cares, worries, anxieties, and untold miseries. Name and fame upsets the balance of the mind and makes one egoistic and arrogant. So, one must overcome this obstacle if one wants to be peaceful and happy, and if one wants to reach the Final Goal.

We have seen that there is no Freedom through sense-pleasures and through money. We have also seen that there is no Freedom through name and fame. Then, how to attain this Freedom? Where does the real Freedom lie? It lies in knowing one's own True Nature. To know one's own True Nature enormous strength is necessary. Only great men, true heroes and heroines can know their own True Nature.

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Strength is life and weakness is death. Weakness is the greatest sin in this world. The weak have no worldly prosperity and much less in the spiritual realm. The weak will be constantly kicked out of their existence. They fail and suffer everywhere. Loss of Brahmacharya means loss of mental vigour and moral stamina. Loss of Brahmacharya means loss of mental and physical health also. In order to gain strength of body, strength of will power, and to gain peace, long life and Freedom, one must observe perfect Brahmacharya. Brahmacharya can bring enormous all-round strength and power to a person. So, the aim of Brahmacharya is to make one strong physically and mentally and then to make one reach Freedom.

Sex-energy pervades the whole sphere of life in some form or the other and it expresses itself in diverse forms of mental and physical developments. The sex-energy when checked and controlled increases the power of the will, the power of the mind and the power of the body also. When the sex - energy is controlled from its crudest expression (sexual indulgence), it increases one's power of imagination and the power of retention. The sex-energy, when checked and controlled in-

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creases the power of creative energy and it enhances the faculty to perceive beauty in art, poetry, literature, etc. In the vast majority of beings this great energy is being wasted in its crudest form, viz., sexual indulgences and as such it cannot find any chance to express itself in its higher manifestations. In an ordinary being there is no scope for the development of this power. So, the aim of Brahmacharya is to retain, to preserve this great power and then to increase the creative faculty of a man. A life of Brahmacharya increases the longevity of life, increases the strength of body and mind, and one gets full peace and bliss. When Brahmacharya is misused it goes to an all-round destruction of a man.

To attain Freedom, Brahmacharya is the chief instrument. It is the main thing which brings success in any sphere of life. The aim of Brahmacharya is to make a student a better student, to make a poet a better poet, to make an artist a better artist, to make an athlete a better athlete, to make a wrestler a better wrestler, etc. So, the aim of Brahmacharya is to make a man perfect all-round. Success in any sphere of life follows the highest concentration of the mind. And this concentration of the mind one can

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easily have through Brahmacharya. Sexual life dissipates the powers of the mind and the body. A weak body and a weak mind are not fit to embark on a hard and arduous struggle in life. So, to be successful in life one must observe strict Brahmacharya.

An ordinary man or woman wastes this great energy by leading a sexual life. A real student uses this energy in developing his physical health and mental faculties. A wrestler transforms this energy into great physical strength. A scientist uses this energy through concentration of his mind in his researches. A religious man uses this energy in directing his efforts to the attainment of God. A student who does not retain his Brahmacharya cannot succeed in his career. He can never shine well. A wrestler who does not retain his Brahmacharya cannot keep his physical health and strength and can never shine well in the art of wrestling. A scientist who is immoral and reckless in sexual indulgences can never succeed in his researches and in making new discoveries. A poet who is immoral and loose in observing Brahmacharya can never get inspired. An artist who does not observe Brahmacharya can never produce original things

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in art. There is no progress in religion without establishing oneself in Brahmacharya. All inspirations come by the observation of Brahmacharya. So, the aim of Brahmacharya is to make life peaceful, healthy, happy and successful.

The sex energy instead of being allowed to take the form of gross pleasure, must be checked and converted into the great mental energy called "Ojas". The more this Ojas Shakti is formed in a person the more powerful he becomes. The sex energy has tremendous potency. Mere abstention is not possible and it will not make the life safe. If this great power is not sublimated, and if this power is not properly known and directed, it may lead one to various sorts of difficulties and ailments. It may develop into various kinds of mental and physical diseases. So, mere abstention without sublimation will be dangerous and will be a failure also. This sex sublimation can take place by the following methods, viz., through selfless work (Karma-Yoga), devotion to God (Bhakti-Yoga), psychic control (Raja-Yoga), and by discrimination between the Real and the unreal (Jnana-Yoga).

Karma-Yoga is selfless work. Work for work's sake without the least expectation of fruits of the

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acts one does. Life means work. Existence in this world means work. One has to work constantly as long as one lives. Divinise every bit of your work. Do not neglect any work, at the same time do not get attached to any work. Pay full attention to the work undertaken. Concentrate the mind in work. Work for the family, work for the nation, and work for the humanity whole-heartedly, but, at the same time, never expect anything in turn. Never hanker after the fruits of the acts done. Do every act as a free service without expecting anything in return. If selfless work is done constantly, it will purify the mind and the heart and one will be able to observe Brahmacharya easily and thus the sex sublimation will also take place. By this kind of selfless work one can attain peace of mind, strength of body, power of mind and longevity of life. So, the aim of Brahmacharya is sex sublimation through Karma-Yoga and finally, the attainment of Freedom.

Bhakti-Yoga is to approach Truth through pure selfless love. One constantly loves one's own self. There is nothing dearer to a man than his own self. Keeping the self in the centre, one builds up one's own universe around

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himself. All the stress and struggle of life is only for the satisfaction of this small "I". One must kill this idea of "I", or small self. One must deny and forget this small "I". In the place of "I" and "mine" one must put in front of himself the idea of "Thou" and "Thine". Love God whole-heartedly. Depend on Him fully. Take His Name constantly. See the Divine hand in everything and everywhere. Try to serve the Lord through the poor. Worship the Lord through the sick and the needy. See and feel the Divine Presence in every object and serve one and serve all with a kind and loving heart. Make every act a worship. Eat for God. Drink for God. Sleep for God. Nay ! Let even the very heart-beats be for God and God alone. One must intensify one's love for God instead of increasing one's love for sense-objects. Through this intensity of love one must convert sexual love into pure and undefiled love of God. Turn the love of worldly objects to that of God-realization. When this ordinary love of one's self and the love of sense-objects are turned towards God and God-realization, and when this love for God is intensified, the sex energy is easily converted into spiritual energy. With the increase of love towards God and God-realization, the sex

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instincts and sexual desires disappear and one can easily retain Brahmacharya and the sublimation of sex energy automatically takes place. So, the aim of Brahmacharya is the sublimation of sex energy through intense love for God and thus the attainment of peace, power, long life and, lastly, Freedom.

Raja-Yoga is to know the secrets of the mind, mind-functions, its control, and lastly to attain Samadhi or Freedom. The mind is a very subtle thing. It is the chief instrument of the Jivatman (individual Self). The mind receives its light and life from the Jivatman. The mind works the five gross and the five subtle senses, and it knows the world, it experiences the world through the senses. The Jivatman experiences the world through the aid of the mind. The mind has three planes of existences, viz., conscious, subconscious and unconscious planes. An idea or memory lives in its causal state in the unconscious plane of the mind (Chitta or mind-stuff). The same idea in its subtle form becomes a desire when it reaches the sub-conscious plane of the mind, and when the same idea reaches the conscious plane of the mind, it becomes a thought. Raja-Yoga deals with all the secret workings of

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the mind in its different planes. In this process of Yoga,one goes on analysing the mind constantly. One constantly watches the mind and its functions, and checks and controls the desires and thoughts. By constantly curbing down the wandering mind and by constantly driving away the desires and thoughts one keeps the mind and the senses under perfect control. By gaining control over the mind, desires and thoughts, one easily attains control over all the senses also. By this mastery over the mind and the senses one becomes most powerful. For, he reunites the powers of the mind which are dissipated in an ordinary person. So, a man who gains perfect control over his mind and the senses, controls the whole universe. His word becomes a law. He lives and moves with great power. Such a man easily converts the sex energy into great mental energy and attains perfect peace, power, long life and, lastly, Moksha or Freedom. So, the aim of Brahmacharya is to make one live a long life of peace, power, and to attain Samadhi (Freedom) though Raja-Yoga.

Jnana-Yoga (Discrimination of the Real from the unreal) is to constantly discriminate the Real from the unreal and thus to realize Brahman

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(Supreme Reality). The body is constantly changing. So are the senses and the mind. The whole universe is also constantly changing. Behind all these changes there must be a thing which does not change and such an unchangeable thing in the living body is the Atman (Self). The Atman is Infinite, Eternal, Unchangeable, Immovable and ever Free. It is birthless, growthless, decayless, deathless and sexless. It has no beginning and no end. The Supreme Spirit in the living body is called Atman. When the bondage of the body, senses and the mind are gone, then one realizes one's own self as the Supreme Self. Due to ignorance one identifies oneself with the body and the senses and one seems to enjoy and suffer along with the weal and woe of the body, senses and the mind. By discrimination one constantly identifies oneself with the Supreme Spirit. One constantly denies the body, senses, and their objects and constantly holds the mind in the Supreme Self. By this kind of discrimination the mind gets concentrated, and the senses easily controlled and one attains a long life of peace, power and Freedom or Moksha. By this kind of constant discrimination between the Real and the unreal the sex energy is easily checked, controlled and converted into great

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mental power. So, the aim of Brahmacharya is to convert the sex energy through the discrimination between the Real and the unreal and then to lead one to peace, power, long life and, lastly, to Final Emancipation or Freedom.

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IV

The Necessity of Brahmacharya

In this chapter we shall deal with the necessity of Brahmacharya. Let us see why one should observe Brahmacharya. A plant that grows and matures in fifty years lives up to the age of two hundred years. A mango or orange plant that yields fruit in five or ten years lives up to the age of twenty or forty years. A plant or a creeper that matures, buds, flowers, and fructifies in three or four months lives and dies within a year. When a young bull is well protected up to the age of maturity, and, even after its maturity, proper care is taken regarding its mating, that bull retains good health and lives a full span of life. Even after maturity there should not be any irregular and improper mating. Improper and irregular matings shorten the life of the animal. We have seen often, that when a young bull is castrated at an early age, and when it has no chance of a sexual life, it retains perfect good health throughout its life. On the contrary, when a young bull is let loose with the cows to enjoy

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freely before it is fully matured, that bull becomes a waste-bull within a few years, and it meets with premature decay and death. A solitary elephant or bison or even a monkey, which has no chance of a sexual life, remains very strong, healthy and powerful and it lives the full span of life.

Take a lantern; fill it with kerosene oil, so that it may burn for the whole of the night. If the lantern is good and if there is no leakage of oil in the lantern, it burns all the night long. On the other hand, if there is a hole in the lantern and if the oil leaks through that hole, it stops burning within a few hours. Life of Brahmacharya means preserving the oil of life, which enables one to live a full span of human life and its loss means the leakage of the oil of life, which brings premature decay and death. Every sexual enjoyment brings on an enormous waste of mental and physical energy. The more this energy is wasted the shorter will be the duration of the life of a man or woman.

The human body takes nearly twenty-five years to reach its full growth. If a man or woman observes perfect Brahmacharya in thought, word and deed up to the age of twenty-five and after that embraces married life and even after a

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married life leads a well-regulated sexual life, such a man or woman enjoys good mental and physical health and longevity of life also.

If a man having a meagre income of one hundred rupees per month has a big family to support but spends the money recklessly without proper adjustment, he will make the whole family starve and suffer. Sex-energy is the very sap of the body. This is the most sacred and the most essential energy required for the up'keep of the body and the mind. This is the thing that gives strength and vigour to the mind and the body. If this energy is not properly utilized and if this energy is not properly preserved, the whole family (body, senses, mind and mind-functions) suffers terribly. When this leakage or the out-going of the sex-energy is checked and controlled, that energy gets converted into great mental energy called Ojas Shakti. In every mental and physical action, such as thinking, speaking, studying, eating, drinking, walking, etc., one wastes a little more or less, of this Ojas Shakti. But out of all mental and physical actions, one sustains the heaviest loss of this energy by an act of sexual indulgence. Waste of Ojas Shakti means shortening of one's life; and its conservation means prolonging one's life.

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Take a Seer of pure milk. Heat it well, and convert it into curd. If you churn the curd and remove butter and if you convert butter into ghee, you will get hardly one Chatak of ghee. That is to say ghee is the very essence of milk. Likewise, is the sex-energy in the body. It is the very essence of food and drinks one takes. For the up'keep of the body and bodily functions and for mental growth, preservation of sex-energy and then its convertion into Ojas Shakti are absolutely necessary. When this most essential thing "sex-energy" is not conserved and when it is not protected, and instead, when it is allowed to go out in the form of sexual enjoyments from an early age or even after the age of maturity, then one loses the mental vigour and moral stamina. Such an irregular life becomes a mere waste and most miserable. Then one loses the aim, the end and the goal of life. So, those who want to make progress in life, and those who want prosperity, and those who want to prolong life, and those who desire the strength of body, strength of mind and wish to develop gigantic will-power, have to observe perfect Brahmacharya. Without Brahmacharya nothing good and nothing great can be achieved. So, it is very necessary to observe

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Brahmacharya for all those who desire a long life of peace, power, and Freedom.

Sexual life dissipates the strength of the body and the mind. The mind loses its purity and the power of concentration by a sexual life and by loss of Brahmacharya. To know, to understand, and to grasp the most subtle truths of religion or Philosophy, a strong, collected mind with a keen and sharp intellect, and an adamantine will-power are absolutely necessary. To gain this one-pointedness of the mind, to gain the keen and sharpness of the intellect and adamantine will-power, perfect Brahmacharya is absolutely necessary. Without Brahmacharya nothing can be attained in religion. Brahmacharya plays a most important part in religion. Without perfect Brahmacharya there is no hope, no progress in spiritual life and one cannot grasp, one cannot understand and put into practice the most subtle truths. To grasp the most abstruse truths of religion is very difficult. One may pore over the Scriptures life-long, and still one may not catch and carry the subtle truths and one may not understand and enter into the real spirit of the Scriptures. The most subtle truths can be conceived easily by a pure and one-pointed mind. This purity and this one-pointed-

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ness of the mind one can have only by a strict life of Brahmacharya and reflection. So, to understand the real spirit of the Scriptures and then to make headway in religion, it is absolutely necessary to observe perfect Brahmacharya.

If a man or woman observes perfect Brahmacharya continuously for twelve years, one develops the subtle, hidden powers of the mind and the senses. One gains the purity and the one-pointedness of the mind easily. By this subtleness, purity and the one-pointedness of the mind and the senses, one can easily understand and follow the most abstruse truths of religion, which otherwise elude one's intellect. For spiritual attainment or God-realization, this pure and clear understanding is quite necessary. Without this subtleness of the mind and without proper understanding of the subtle things, one can never attain God-realization. A man or woman, who is not celibate can never think of God rightly, nor can he or she have a clear conception of religion. Such a person cannot have the power to follow the path of Dharma (righteousness). Devotion to God is impossible without the purity of mind. An impure man or woman can never have single-minded devotion to God. Without

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single-minded devotion, God-realization is impossible. A person with an impure mind and heart is always unsteady. Such a person's mind always wanders this or that way constantly, being dragged away by the senses and their objects. An impure person gets attached to the senses and their objects easily and as such one cannot expect the high ideals of life from such a person. With a sexual life God-realization is quite impossible. Apart from the spiritual value of Brahmacharya, even for assuring one's all-round progress and prosperity, there is a great necessity to observe Brahmacharya.

Every individual aspires after strength and freedom consciously or unconsciously. Every one wants strength of body, strength of mind, strength of memory, strength of will-power, etc. Who is there that wants weakness? Who wants disease and death? Who wants to lead a life of slavery? Who wants ugliness? No-body wants and likes these things. On the other hand, every-one wants to be powerful. Everyone wants perfect, good mental and physical health. Every-one wants to retain youth and beauty. Perfect Brahmacharya helps one to gain strength of mind and body, to kill all sorts of weaknesses and to retain youth and beauty also.

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Brahmacharya will be a blessing, a great boon to a starving nation. When a man or woman takes rich and nutritious food and drink and then enjoys sexually in a normal way or in a well-regulated way, this great loss of energy by sexual intercourse will not tell so greatly upon his or her mental and physical health. No doubt one sustains heavy loss of energy by every sexual intercourse; but what is lost, is made up to a certain extent by rich and nutritious food and drink. But for a poor man or woman, whose food value is very poor and where he or she is half-starving, the loss sustained by every coition is irreparable and such a man or woman cannot recoup the heavy loss of energy sustained and it tells very greatly upon his or her mental and physical life. The life of such people will be far removed from Dharma and far away from the ideal life. They cannot resist evils and they cannot have proper understanding of Dharma. Such people will be weak, timid and stupid and they will lead a most degraded and degenerate life. On the other hand, if these poor men and women learn the value and the necessity of Brahmacharya and lead a perfect life of chastity, they can easily avoid the great fall, danger and the evils of poverty. A man or woman may be

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very poor, but if he or she observes strict Brahmacharya, he or she can gain enormous strength, gigantic will-power, courage, power of resistance and character. For, no worldly power can face the powers of the Spirit. No worldly power is at par with the spiritual power. One who observes perfect Brahmacharya and one who is established in Brahmacharya, easily establishes himself in the Spirit. Such a man moves in the glory of the Spirit. He lives in the power of the Spirit. A country or nation may be very poor, but if it abounds with such great Souls, it cannot suffer from foreign oppression and slavery. So, even taking into consideration the question of freedom, national uplift, and collective and individual prosperity, there is a great necessity to observe perfect Brahmacharya.

It was the hobby of the writer, while living alone in the secluded places of the Himalayan jungles to study the activities of the wild animals. Here is an instance from the life of the monkeys. When in a herd of the long-tailed monkeys the number of the males increases, the surplus male adults are driven out of the herd. The monkeys thus driven out lead a solitary life. To look at those solitary monkeys after a few months will be

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very pleasant and charming. They look very robust and majestic in appearance. They enjoy perfect good health. They rarely fall sick and one single solitary monkey can face boldly a pretty good number of monkeys of the herd. It will have the strength and courage to face a number of its species owing to its power of Brahmacharya. Often these solitary monkeys fight with the heads of the herds, and they defeat them. The winner becomes the chief of the herd, and when it begins sexual enjoyments freely, it loses its health, vigour, grace and strength within a short time. After a few months the monkey begins to wear a haggard appearance. Such is the fate one meets with by a sexual life and by the loss of Brahmacharya.

Take boys and girls when in their teens and those that observe strict Brahmacharya. They are very charming. They are very healthy, happy and beautiful. Even an ugly boy or girl looks beautiful and charming in the enjoyment of good health. Now see what happens to them when they marry and lead a sexual life. A few months after the married life these young men and women lose their charm, lose their beauty and they lose their health and vigour, and very soon they lose the charm of life and become so very miserable.

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By reckless sexual enjoyments they become a prey to various kinds of diseases and ailments. So, even among the married people there is absolute necessity to regulate the sexual life and to observe Brahmacharya if they want a long life of power and prosperity.

Take the wrestlers. What a great pleasure it is to look at their physique! How charming is their appearance? Who does not like to have a body like theirs? See what a great strength they possess? The cause of acquiring this great strength of body and charming appearance is Brahmacharya. They observe strict Brahmacharya and by regular and systematic physical exercises they convert the sex energy into this great physical strength. The man who does not observe strict Brahmacharya cannot gather this great strength of body and one can never be a good wrestler. The wrestlers lose their strength and grace of the body when they marry and have improper sexual enjoyments. So, even to get great physical strength also there is a great necessity to observe strict Brahmacharya.

Fear, anger, lust, hatred, etc., are all the fore-runners of disease and the messengers of death. These cause disorders in the system. For,

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physical discord means mental discord also. If there is perfect harmony in the mind, the body also will be in harmony. The physical is merely an out-picturing of the mental. The vicious mental states, violent emotions and explosive passions cause chemical changes in the brain and body, and poison the cell-life throughout the whole body. Of all emotional feelings, lust throws the body into utter chaos and every violent passion kills millions and millions of red blood corpuscles every time it appears. If such happenings take place in the body everyday the effect is terrible disease and premature death. So, there is a great necessity to observe Brahmacharya to enjoy a long life of good sunshine and continued prosperity.

As has been stated already, strength is life and weakness is death. Weakness is the greatest sin in this world. For, the man who is weak cannot succeed anywhere. A weak body makes a weak mind also. One may be intelligent and may grasp a thing mentally. But if his body is weak and if his will-power is weak, he cannot succeed in his efforts, and he cannot put the theory into practice. He may know a thing in theory only but he lags behind on the practical

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side. Such a theoretical knowledge is of no use. For, an ounce of practice is far superior to tons of theories. On the other hand, give an idea to the man who is physically strong. It may be difficult to make him to grasp that idea at first. But when once he grasps that idea thoroughly, he will put it into practice and he will be the master of the idea soon. So, it is the strong only that succeed. It is the strong only that prosper. The weak have no place anywhere. They are kicked and harassed everywhere, and they suffer everywhere. It is the strong and it is the brave that enjoy life. It is the strong that are blessed with success both in the material and in the spiritual world. And this strength, this courage is easily attained by a strict life of Brahmacharya. The spiritual path is very long and too tedious. Often one has to walk alone along an unknown and forlorn track. This requires enormous strength, patience, perseverance and undaunted courage. And such an energy, patience and courage, one can easily have by a strict life of Brahmacharya. So, it is absolutely necessary to observe strict Brahmacharya, for those who want strength, courage and success in life.

Of all the sense-enjoyments or pleasures,

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sexual enjoyment is the most powerful or potent. Every sexual enjoyment drains the whole system. It brings convulsions in the whole body. It throws the whole body and the mind into chaos. Sexual enjoyment weakens the mind, dulls the intellect, weakens the memory, weakens the will-power and shatters physical health. Those who indulge in excess of sexual enjoyments suffer from incurable diseases, weaknesses and untold miseries. They meet with premature decay and death. The sex instinct and the sexual enjoyments must be controlled. Convert this great physical energy into mental energy. This can be done only by observing strict Brahmacharya. By checking and by controlling this waste of energy which goes out-ward, one increases the power of the mind, will, intellect and body. With the increase of this power one can do miracles in this world. By perfect Brahmacharya any kind of disease can be checked. Loss of Brahmacharya produces a variety of diseases in the system and by observing strict Brahmacharya one can root out every kind of disease. Any kind of disease which takes a long time to heal in an ordinary man, gets healed up quickly in a Brahmachari. So, even taking the question of perfect health and the power of

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resistance, there is a great necessity to observe strict Brahmacharya.

Every kind of food and drink taken in gets converted into chyme and chyle and the coarse portions become faeces and urine. The finer portions of the chyme and chyle get converted into blood in five days. Blood gets converted into flesh in five days. Flesh becomes fat in five days. Fat gets converted into bone after five days. From the essence of bone comes marrow after five days. From the essence of marrow semen is formed after five days; i.e., the food or drink taken in gets converted into semen after thirty days. Again, forty seers of food produce one seer of pure blood. Out of one seer of blood one gets two Tolas of semen, or, in other words, one drop of semen is equal to forty drops of pure blood. And in every sexual intercourse one loses one and a half Tolas of semen. The vitality gained by eating thirty seers of food is thus wasted in one copulation. The bodily strength and the mental energy one loses in an act of coition is equal to that lost in twenty-four hours of deep study or any other mental work or in seventy-two hours of hard physical labour. Look at the futility and the great waste of energy one

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sustains by sexual indulgences! Thus, from the point of good mental and physical health apart from attaining peace, power and long life, there is a great necessity to observe strict Brahmacharya. This great loss in Brahmacharya through the heedlessness of the present system of education not to teach students to observe strict Brahmacharya is one of the main causes of weakness, degeneration, cowardice, disease, and the premature decay and death of many nations and particularly of India of today.

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V

The Means to Brahmacharya

1. Almost all the maladies that a person suffers from are due to bad stomach. If the stomach is bad and the food taken in is not properly digested, the physical and mental health becomes bad. When there is something wrong in the stomach and with the physical health, the mind also gets upset. For, it is the subtle portion of the food that becomes the mind. When the stomach and the digestive power are bad, one is subject to bad desires and thoughts, sense-irritations and bad dreams also. So, one must take special care about the food and drink one takes. Without regulating food and drink and without exercising perfect control over them, one connot observe Brahmacharya.

2. There is a very close connection between genitals and the palate (sense of taste). The person who has perfect control over the sense of taste can easily have control over the genitals, or the sex instincts and sexual desires. A person

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who is much after dainty dishes, a person who has no control over the tongue, and a person who is a slave to nice dishes and the palate, can never observe Brahmacharya. So, pay particular attention towards the food and drink you take.

3. Fix the time for taking food and fix the quantity also. Never overload the stomach. If this is done, it will be a fall and a great sin also.

4. When yau take food always fill the stomach half with food and condiments, one fourth with water, and the remaining one fourth for the free passage of air. This is the right way of taking food as per Yoga system.

5. Always take light diet at night. Never overload the stomach, nor take rich food at night. If done, it will produce bad dreams and wet-dreams.

6. Take a cup of cold water always just before going to sleep at night. This will help you very much to observe Brahmacharya and will save you from wet-dreams.

7. Avoid rich food, spiced food, and any food that cannot be easily digested. If rich, spiced food is taken, it will upset the stomach and

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it will bring bad and vulgar desires and thoughts and thus a fall in Brahmacharya.

8. Avoid impure food at any cost. For, impure food makes the body and mind impure, and the impure mind produces impure desires, thoughts and acts. Impure food is detrimental to mental and physical health and to the observance of Brahmacharya also.

9. The following are types of impure food, so avoid them at any cost; viz., (a) The food of a wicked and sinful person even if he is a Brahmana by caste (the highest caste in India out of the four main castes); (b) The food from the hands of an unclean and debaucherous person; (c) The food that comes into contact with dust, hair, flies, stale food, the food of Sraddha ceremony (the ceremony in the name of a dead person performed every year for his welfare).

10. Avoid taking garlic, onion, too much of sweets, pungent and sour things. These things increase passion and bring lustful desires and thoughts and thus a fall in Brahmacharya.

11. Avoid taking too much of chillies or any food that brings bad feelings, sense-irritations or that which heats the system. The food that produces too much heat in the system makes the

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semen watery and thus one will be subject to wet-dreams and seminal disorders.

12. As a matter of fact there cannot be any one kind of food for all. Nor can one take the same kind of food in different countries and in different seasons. The same food which is very good and helpful in retaining health in one country and at one season, will be very bad and unhealthy in another country and in another season. So, food and drink entirely depend upon time, clime, suitability according to one's constitution and the proper use of it.

13. One must know one's own capacity and suitability, regarding food and drink and then adjust accordingly. This adjustment is absolutely necessary and it will be very congenial and helpful to the observance of Brahmacharya, and it will help one to retain perfect good mental and physical health also.

14. Take physical exercises both in the morning and in the evening. Try to take long open air walks everyday. Those who do not find time for doing this can do Asanas (Yogic Postures).

15. Take cold water bath everyday in the morning. Dip bath in rivers and in tanks is very

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good. Where there are no rivers and tanks, one can take tub baths (hip baths). These cold water baths are very helpful in the observance of Brahmacharya.

16. Always keep the bowels clear. Constipation often brings wet-dreams.

17. Avoid heavy mental and physical work. With heavy mental and physical work and strain one gets tired, and will not be able to fight with the mind, senses, desires and thoughts and thus there will be a lapse in observing Brahmacharya. One must be always moderate in work, worship and respite, if one wants to be successful in observing Brahmacharya and also to be successful in the mental struggle.

18. Utilize your time properly. Engage the mind fully with a regular and systematic daily routine of work. Make a time table of your own and follow it regularly at any cost.

19. Try to do Mantra - Jap (repeating the name of God) and practice concentration (Dhyana).

20. Keep good company. Company of pure and holy people, company of great characters and the company of great saints.

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21. Read good books and Scriptures that may lead and guide you to the right path and Enlightenment. For, what one thinks that he becomes. We are what our thoughts have made us. The mind has no shape and no colour of its own. It takes the form and colour of the things one constantly thinks of and lives in. By constantly thinking of God, His Might and Glory, His Purity and Greatness, one becomes like that. By constantly reading good books, hearing elevating, noble and high thoughts, one constantly gives good impressions to the mind and one is sure to become good. To move in good company of men of great character means to keep and engage the mind in good and great things also. This will help one to become great, to build up sound character, to observe Brahmacharya and lastly to attain the Ultimate Goal or Freedom.

22. Avoid talking too much. There is great loss of energy in talking. Too much talking makes the mind fickle. And it is very difficult for such a person to control the mind and the senses and one cannot observe Brahmacharya. So, be always moderate in talking.

23. Avoid evil company, cinema and theatre halls if you want to observe Brahmacharya. If

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not, it will drag you down and make you fail miserably.

24. Avoid gossip at any cost. This is a great hindrance in observing Brahmacharya. Gossip increases the desire unconsciously. It makes the mind fickle and restless. An idle brain is the devil's workshop. Gossip is nothing but the talk of the idlers. Gossip is always concerning a thing which one likes most or hates most. Gossip is generally about the short'comings and draw'backs of other people. To find fault with the short'comings of others means unconsciously taking a part in the sins and weaknesses of others and giving impressions to the mind of the very sins and weaknesses of other people. So, beware of gossip and avoid it at all costs and save yourself from the fall.

25. Avoid, at any cost, vulgar talk and the pernicious youthful company that ever takes delight in talking of sexual matters and concerning one's opposite sex. By this company and such talks, one unconsciously lives and courts immorality. Moreover, for an ordinary youth or man, such things have a great appeal. So, a person who wants to observe Brahmacharya, has to take care to avoid these things from a safe distance. If proper care is not taken to avoid this evil, one

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is sure to fail and can never make any progress on the spiritual path.

26. Try to mix with men of devotion and with the men of Enlightenment. Try to attend Kirtans (songs in praise of God in chorus), Bhajans (singing the name of God in chorus), religious classes and discourses.

27. Engage yourself in earnest prayers to God. Pray, pray to Him with a travail heart to guide you always on the right path, to give you character, wisdom and pure love unto His Hallowed Lotus Feet. This earnest and sincere prayer will help you very much.

28. Try to do service unto your parents, elders, Guru (spiritual teacher or guide), holy people and to the poor, needy, sick and to the country and nation and to the whole universe at large. This kind of free service cleanses all the sins and impurities of the mind and you will get a lift and right guidance and thus attain Brahmacharya and the Final Goal.

29. Make strong resolutions to observe strict Brahmacharya.

30. Send such strong resolutions and impressions into the Muladhara-centre. Send good

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thoughts, strength-giving thoughts, pure and holy thoughts to the Muladhara-centre and think constantly in that centre, that not a single drop of semen should be wasted and it should be converted into Ojas Shakti. Give all these impressions into the subtle body also.

31. Even if there are slips and failures in the beginning never lose hope. Resume the work undertaken again and again with an undaunted courage. For, failures there will be and there must be. No body can avoid failures in the beginning. But take care not to yield to temptations. Never give room to lukewarm way of doing a thing. You must be careful and sincere to the very core of your heart. Lukewarm way of doing a thing is very bad and it is worse than death. Such people can never make any progress. The mind and the senses deceive a man in so many ways. They never want and like to go straight. They always like to be easy going and to be indolent. They find so many lame-excuses and loopholes to slip away from the right path. This kind of yielding to the weak propensities of the mind and the senses is very weak and stupid, and it retards the growth of a man and keeps a man away from Truth and success.

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32. Search the mind, watch the mind constantly, find out the weaknesses and the loopholes, check and mend the defects and put the mind and the senses on the right path every now and then.

33. Whenever a vulgar desire and thought creeps into the mind, try to drive it out by bringing forth the corresponding good thoughts.

34. In the acquisition of a new habit and in leaving off of a bad one, take care to launch with as strong and decided an initiative as possible. Accumulate, take help of all possible circumstances which shall re-inforce the right motives or the good habits.

35. Put yourself assiduously in conditions that encourage new habits. Make strong resolutions and make engagements incompatible with the old, and strengthen your new determination with every aid you know. This helps to check the fall.

36. Be firm in your resolutions. Never suffer an exception to occur till the new habit is firmly rooted in your mind.

37. Continuity of training is the great means to attain the goal. The work undertaken should

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not be left half done. The effort should not be slackened. Keep the high ideals always in front.

38. Seize the very first possible opportunity to act on every resolution you make and on every emotional prompting you may experience in the direction of the habits you aspire after. Never wait and lose the opportunity.

39. No matter how full a reservoir of maxims you may possess and no matter how good your sentiments may be, if you do not take advantage of every concrete opportunity to act, your character may remain entirely unaffected for the better. With mere good intentions without actions, hell is proverbially paved. So, let there be prompt action.

40. Keep the faculty of effort alive in you by a regular and systematic everyday exercise. That is, be systematically ascetic or heroic even in small and unimportant matters. Never neglect anything. If you are strict in observing this rule, you can increase the power of will and avoid failures.

41. He who neglects small things, neglects great things also. He who is careless in small things will be careless in great things also. So,

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pay as much attention to the means of work as to its end.

42. Try to observe occasional fasts, with light diet. On such fasting days observe Mouna (silence) and retire into solitude and devote the time in Jap (taking the Lord's name), Tap (penance) and reading the Scriptures.

43. Never give a free vent to your emotional feelings. The persons of emotional feelings are weak in observing Brahmacharya.

44. With every emotional feeling, there will be a light loss of semen. Every emotional feeling takes place with a minute tickling of seminal fluid from the storage. Those who are subject to violent emotional feelings suffer from conscious discharge of semen (like wet-dreams, one suffers or gets the discharge of semen in the waking state). Hence, the people of emotional temperaments, cannot be good Brahmacharies.

45. So, check the emotions. Control the emotional feelings. When the emotional feelings are checked and controlled the will-power in a person become stronger and stronger. This method is one of the ways to cultivate will-power.

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46. Never look this side or that, while walking. Try to fix the eyes always either on the tip of the nose or on the tip of the toes. The habit of looking this side or that, makes the mind unsteady. The multifarious scenes and sense-objects make the mind active constantly and they produce good and bad desires and thoughts, and thus cause a fall in Brahmacharya.

47. Never kiss or embrace anybody. Nay, not even a person of the same sex. Never touch and kiss the fair cheeks of young children. These kissings are nothing but carnality in a subtle and hidden form.

48. Think every person of your opposite sex as your own father or mother, brother or sister. This habit will save you from the stings of carnality.

49. Avoid looking at the person of your opposite sex. The desire to look at the person of your opposite sex is nothing but carnality in a milder form. If this desire is not nipped in the very bud, it will be difficult to check and conquer lust when it becomes stronger and grosser. Then you are sure to get lascivious desires and thoughts and thus fail in observing mental Brahmacharya.

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50. Never talk with a person of your opposite sex in a lonely and secluded place. Do not cut jokes. Avoid free talks and free movements even when there are many. The company of and the free mixing with one's opposite sex produces lust even in a lustless person. When this rule is not observed, one is sure to lose Brahmacharya either mentally or orally. For, the sight of one's opposite sex produces sexual instincts and desires and these instincts and desires produce sexual thoughts. And as for the sexual desires and thoughts one's subtle body enjoys with the subtle body of the person desired and thought of and thus there will be violation of mental Brahmacharya. That is why, Manu the great Indian Law giver, forbids a mother to sit and cut jokes or talk freely with her own grown-up son in a lonely place; or a father with his grown-up daughter; or sister with her grown-up brother.

51. Whenever you approach a person of your opposite sex on any work or business, first salute the person mentally at the feet thinking firmly that he or she is your own father or mother. Drive off all bad thoughts and then resume the work.

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52. Never sleep in the same room with a person of your opposite sex.

53. Never sleep together in the same bed even with a person of yonr own sex.

54. Never find fault with the short'comings of other people. Do not talk ill of anyone. Be sympathetic towards one and all. These benevolent thoughts will always help you to rise up to higher planes.

55. Be kind to all beings, love one and all and be of service unto all as far as you can. If this is followed, it will bring about purity of mind and heart and it will make you progress all'round.

56. Be kind to the suffering, be helpful to the needy, rejoice with the joyful and be indifferent to the wicked, but at the same time never hate them. For, to hate a wicked man means to take part in his sin unconsciously.

57. Be always truthful. Be always God-fearing and God-loving. Speak the truth, adhere to truth always even at the point of death. This will elevate you. Untruth leads one to misery. It steals away the peace of mind and makes one unhappy.

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58. The heart gets impure with greed, the tongue with lying, the eyes with staring at another's wealth, his wife or her beauty; the ears get impure with devouring the slanders of others. So, avoid these things and save yourself from the fall.

59. Sweetness and humility are the essence of all virtues. Modesty has more thorns than beauty. Sweet and kind words are a great blessing, a great boon and a sure way to progress and success. So, try to cultivate these good qualities.

60. Humility in success and power, patience and perseverance in failures, are the great things one has to learn. Many get ruined without following this rule.

61. Urinate before going to sleep. Wash the genitals and anus with cold water always after urination. This habit is very good and helps you to observe Brahmacharya and will save you from wet-dreams.

62. Never suppress the calls of nature. If done, it will bring wet-dreams and other ailments.

63. While urinating, always exercise control, i.e., urinate with break and control. Do not

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empty the bladder at a stretch. This habit of vacating the bladder at a stretch injures the seminal storage and one will be subject to seminal disorders.

64. Wear always a Coupinum (loin cloth). This helps very much to observe Brahmacharya. Those who suffer from wet-dreams can use wet Coupinum all the twenty-four hours with great benefit. This helps very much to stop wet-dreams and insomnia also.

65. Those who suffer from wet-dreams constantly must avoid taking tea; coffee, intoxicating drinks and smokes, and heat-producing food and chillies. These things are very bad for such persons.

66. Never sit by or near the side of the bad and wicked people. Do not talk with them. Avoid them from a safe distance.

67. Never hear of adulterers, neither talk of them, nor see them. Avoid them at any cost. If this rule is violated, you are sure to catch the contagion and have a fall.

68. Never see the naked body of your opposite sex. If done, you are sure to have a fall in observing Brahmacharya.

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69. Never see the sexual enjoyments and love-courtings of human beings, animals, birds, reptiles and even of insects. By seeing the love-courtings and sexual enjoyments, the hidden and suppressed sexual instincts and desires of a person come into action automatically.

70. Think of God always. Fix the mind in God always. Go to sleep with the name of God on your lips, and as soon as you get up think of God first. This habit is very good and will make you pure and holy, and this will help you attain the Final Goal.

71. Try to concentrate the mind on the Divine form. Repeat the name of God constantly. Think that the Divine Lord is ever sitting on a full blown lotus in the centre of your heart. Bring the wandering mind constantly to the Hallowed Lotus Feet of God. Pray to Him constantly for purity, character, love, chastity and for wisdom. Never forget Him. Try to make the Lord your all in all. Eat for Him. Drink for Him. Sleep for Him. Nay! let the very heart-beats be for Him and Him alone. Make every effort and every act of yours a sort of worship. Let every work become an offering unto the Lord. This practice will purify your mind and heart, it

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will enable you to observe Brahmacharya and attain the Ultimate Goal.

72. Try to retire into solitude at least once or twice in a month. During such occasions practice meditation with light fasting, i e., with light simple food or with milk and fruits. Observe silence also. This practice will help very much to build up character and to develop will-power. This habit helps to purify the mind and heart and to retain Brahmacharya and physical health. But keep one thing in mind always, viz., long-standing solitude is not at all congenial to the growth (spiritual growth) of a novice. This is worse than living amidst the crowd and the vulgar sense-objects. In the first place the tiro will not be in a position to engage the mind in meditation all the twenty-four hours. Nor can the novice find full pleasure in meditation. As such, one has to work the mind at a very high strain. One has to keep the senses and the wandering mind in meditation by compulsion and thereby one has to exert the mind very much. This kind of straining brings brain disorder and many go mad. Secondly, during such long-standing solitary life, the hidden and the suppressed feelings, desires and thoughts will have an upper hand and the novice being

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unable to check and control them, will become an easy prey to the senses and their objects. The reaction then will be very severe. During the time of such severe reactions, many go mad, many become immoral and many being unable to withstand the severe reactions, commit suicide even. So, a beginner must be careful and avoid living in a lonely and secluded place for long in the beginning. Only those people who have advanced spiritually can live in solitary places without any danger, for any length of time.

73. There is a very close connection between the moon and the mind and between the moon-light and the sexual instincts. The mild and tender moon-light easily and unconsciously brings into action the hidden and the suppressed sexual feelings of a person and thus one will be subject to lascivious desires and thoughts and slip in Brahmacharya. So, avoid moon-light enjoyments, such as pic'nics, garden parties (moon-light), moon-light walks, and sight-seeing, etc. Avoid going out on full-moon nights. If these rules are not observed, it will bring a fall in observing Brahmacharya.

74. Those who are blessed with a sharp intellect can take the following method of discrimi-

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nation. This practice will help very much in smoothening the angularities of the mind, in purifying it and in the attainment of the Highest. In the first place put the question "Who am I ?" Then go on discriminating and discarding everything as follows:—

"I am not this physical body, not these senses, not these sense-objects, not this ego, not this mind, not this will, not this Prana (vital-force), not even this intellect. All these things are ever-changing and impermanent. These things have a beginning and an end. I am none of these things. I am that All-pervading, Eternal and Infinite Self. The Self has no birth, no growth, no decay, no disease, no death, no sex, no caste, no creed and no colour. The sword cannot cut Me asunder. The spear cannot pierce Me through. The wind cannot dry Me. The water cannot wet Me. I am that All-pervading Spirit, One without a second. The sex idea is nothing but the idle fancy of the mind and the senses due to ignorance. It is a great delusion. Who loves the dead and the stinking body of a person of one's opposite sex ? No one loves it. There is not the least charm in a dead body. Even the most beautiful person's dead body is abhorred and avoided by

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all. All the charm and beauty of a person is only as long as the Spirit lives in the body. Hence the attraction is not in the body but in the Spirit. And that Spirit has no sex, and as such, I am not bound to the senses and their objects. I am not misguided and deceived by the most filthy body and the momentary sense-pleasures. I shall never be a dupe to the wandering mind and to the senses." Discriminate like this constantly. Hold the mind in the Spirit always. By constantly discriminating and discarding the evanescent things, hold the mind in God. By this kind of discrimination, impress the mind strongly with the uselessness and futility of the sense-pleasures and their objects. If this method is practised constantly it will help very much to remove all weaknesses, sense-attractions, delusions, and it will help you to retain Brahmacharya. This process will bring dispassion to the mundane objects and you can realise the Self or Brahman also.

75. Another process is: Widen the range of the mind by the following thoughts:—"I am the Infinite Self. The Self or the Brahman is All-pervading, without beginning and without end. Millions and Billions of worlds like this are only a speck in that Infinity. Millions and Billions of

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worlds like this rise up and tumble down to pieces every second in Infinity, like bubbles in a vast ocean. So, what about this world ? Where is its place in Infinity ? What is its value when compared with Infinity ? When the world itself has no value, what about the so-called riches and greatness of this world and the worldly objects ? What about this physical body ? What about the mind and the senses ? Where is the place for them in Infinity ? What about the most filthy and momentary sense-pleasures and their objects ? What value have they, when compared with Infinity ? These are all most obnoxious, momentary and false things. How can the vulgar and the most ephemeral things like these charm me and misguide me ? Nothing can make me weak, and nothing can misguide me. Nothing can drag me to bondage. There is no bondage and there is no delusion for me. I am the Supreme Spirit. I am that Sat-Chit-Ananda (Existence-Knowledge and Bliss Absolute) Brahman." Go on with this kind of discrimination and expansion of the mind. This will help you very much in bringing dispassion to the momentary sense-pleasures, their objects, and to the attraction of the evanescent world. This process will make you fearless of everything, it

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will help you to observe Brahmacharya, and it will lead you to Freedom.

76. The third process is: Sit on an elevated place, from where you can see freely the vast sky, or the vast expanse of the sea water. Let there not be any obstruction in the way. Expand the range of your mind or expand the vision of your mind by looking at the vast sky or the vast expanse of sea water. Think firmly that your Spirit or Self is All-pervading and everywhere like that of the ocean or the sky in front. Think that your very Spirit is in every man, woman, boy, girl, in animals, insects and even in plants. Think constantly that there is not a second thing in the universe apart from the Self. Impress the mind with this idea again and again. Thus try to perceive and see your very Self in everything and everywhere. Try to forget your body idea. Never identify yourself with the body, senses, and the puny ego. Think again and again, that you are the All-pervading, Eternal and the Infinite Self. Think that you are the very Self (Atman) which is ever free, birthless, growthless, decayless, deathless and sexless. Give this impression constantly to the mind. Live and dive deep in this idea constantly. Never think of your weaknesses,

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draw'backs, and failures. Kick off such silly and vulgar ideas; ideas that make you weak, and ideas that produce fear. No. Never give room to such weaknesses even for a single second. Keep always high hopes, high ideas and ideals, and strength-giving thoughts. Think, think again that you are ever free, ever perfect and ever the perfect master of the senses and mind. Give these impressions to the mind constantly. Live in these ideas constantly and thus expand the mind's vision constantly. This will give you strength; strength of body, strength of mind, and strength of will-power. This will bring dispassion to the body, senses and their objects. This will help you to retain Brahmacharya, and to gain peace, power, long life and then to attain Moksha or Freedom. While thinking thus be uttering "OM" always.

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VI

The Aids to Brahmacharya

1. Your Self is the very embodiment of Truth Eternal. From Truth you come, in Truth you live, and unto Truth you go. So, always depend on Truth fully.

2. Think always of your past good acts, but never of your past sins and faults.

3. Brahmacharya is strength and Brahmacharya is life. Live in this idea constantly, and thus try to observe Brahmacharya.

4. Avoid all discussions foreign to your purpose. For, useless discussions bring enormous waste of energy and they make the mind fickle, restless and drag you down from the ideal. So, avoid useless discussions and arguments.

5. Control yourself, so that you shall be free from the control of others. For, only a man who is weak and who is a slave of his mind and senses allows himself to be controlled by others. A man who is a master of his mind and the senses is

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always powerful and free. The world will be at his beck and call.

6. Every step in advance of Truth has cost the life of a man. So, to be perfect in Brahmacharya and to attain Freedom is not one or two days work, but it is a life-long struggle.

7. The ultimate end of science or true religion is the regulation of the human conduct and attainment of Freedom.

8. Always try to do your best. What is that to you if it does not prove to be other people's best ? It is impossible to please all. So, stick to your own ideal firmly. Be true to your own self and the world will be true to you. The desire to be well thought of by your fellow-beings ruins the veracity of character.

9. Evil to him, that evil thinketh. So, always think of good, best and noble things. This will elevate you.

10. Never mix with all sorts of people. If done, it will drag you down and it will be a great misfortune.

11. Sin can never be hidden, neither ignorance, nor knowledge.

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12. What you sow that you reap. So, always aspire after the highest things.

13. Control the palate and the sex instinct; then you can live anywhere.

14. Love means perception of beauty in each and everything. Love may hope where reason would fail. What office is there that love cannot bless and beautify. Love divested of carnality is spiritual illumination. So, cultivate that universal love and hate none.

15. Whenever there is a conflict between the heart and the head, always side with the heart; then you shall get right guidance.

16. A man's strength of character bears a direct proportion to the extent of trials he has undergone. So, never get frightened by troubles, tribulations and failures and never give up the work once undertaken. Have patience and carry on the work with an undaunted courage. This will lead you to success.

17. Triple is the gate of hell, destruction of the Self, i. e., lust, anger and greed. So, try to conquer these if you want to be safe and successful.

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18. The man who cannot say "No" to cheap and vulgar temptations, falls all the lower to the degree to which he is a free agent. So, always exercise self-control.

19. Crities and fault-finders are,like sand and ashes, meant to cleanse and purify you. So, do not be angry with those that pass bad remarks against you but take the remark with a good heart and try to mend the draw'backs.

20. The way to win heart is to give heart. Give them as far as you can and naturally all that they have will be laid at your feet. Love and self-sacrifice conquer all.

21. Be cheerfull in sorrow and cheerful even at the point of death. This habit will make you happy and healthy.

22. Whoever comes to you, receive him as God, and at the same time do not look down upon yourself. If you are in jail today, you may be glorified tomorrow. For, life is one of constant ups and downs, and turns like a wheel.

23. Be carefull about the food you eat and you will cure your malady. Overloading the stomach, and the use of improper food is the root of all sins.

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24. Let there be nothing within thee that is not very beautiful and very gentle, and then will there be nothing without thee that is not beautified and softened by the spell of thy presence.

25. To let passion rule is suicide. The activity of reason (Divine Jnana) involves pleasure, and pain belongs only to the passions. The pain of bondage is the prophecy of Freedom.

26. Faith and resignation are the characteristics of the holy; patience is the virtue of the angels. By conquering the mind and the senses, you conquer the world.

27. Life is most fruitful when you meet with those who practice humility and gentleness even when they are strong and powerful. Sweetness and humility are very essence of all virtues.

28. Acquire knowledge by the aid of Brahmacharya. It will enable you to distinguish right from wrong and it will light the way to heaven, it will be your friend in the desert, your society in solitude, your companion in loneliness, your guide in happiness, the sustainer of your misery, the ornament among your friends and the armour against your enemies.

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29. As a calf would recognize its mother among a thousand kine, so the wicked and the sinful acts would not fail to find out the doer. So, avoid wicked and sinful acts.

30. For a small income, a long journey is undertaken; for everlasting life many will scarce once lift a foot from the ground. People waste their lives in search of evanescent sense-pleasures, but very few take any trouble to gain everlasting bliss that comes by the realization of God. So, there is so much of misery in this world.

31. Let each man make of himself that which he instructs others to be. Himself well controlled, he may control others and the whole world also.

32. There is no fire like that of lust. Ordinarily, fire burns a man here only, but the fire of lust burns a man here and hereafter also.

33. Health is the greatest acquisition; contentment, the greatest wealth; confidence the best of friends; Brahmacharya, the greatest strength; and Samadhi (God-realization or realization of the Self), the highest bliss.

34. Respect and serve those who deserve it without claiming any attention yourself. Be as humble as a blade of grass and patient and forgiving as a tree.

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35. Guard ye your speech, cloth ye well your mind, and do no wrong with the body. These are the avenues of action which should be first purified and then only you can reach Truth.

36. The good and the self-controlled shine from afar like Himalayan ranges, while those lacking in virtue vanish unseen, as arrows shot in a dark night.

37. The gift of Dharma (righteousness) excels all other gifts; extinction of craving conquers all sufferings. It is the desires that bind a man.

38. Sense-pleasures destroy the evilly-inclined person; weeds are a bane to the field; passion, ill-will and infatuation are a blame to mankind. So, one that desires success and happiness in life must always restrain the senses and the mind.

39. The less selfish the things one wishes for, the greater and keener will be the accumulated and multiplied power of one's thought battery. It is the desires that dissipate the powers of the mind.

40. Mere high words do not make a man holy and just; but a virtuous life maketh him dear to God. Purity is to accept no other influence, but that of the Divine. Self-surrender

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means to consecrate everything in oneself to the Divine, to offer all one is and has, and not to insist on one's ideas, desires, habits, etc., but to allow the Divine Truth to replace them by Its Knowledge, Will and Action everywhere.

41. All attachments are hindrances in the way of God-realization. Give good-will and mental or psychic kindness to all but give no vital attachment to any except to God.

42. A humble knowledge of thyself is a surer way to God than a deep search after worldly learning. Mere book-learning is more a hindrance than otherwise. For, learned discussions have no more significance than gramophone reproductions.

43. Men pass away but Truth of God remains for ever. So, aspire after Truth.

44. As the golden dawn heralds the sun rise, so humility, Brahmacharya, purity, etc., herald the dawn of Knowledge in a person.

45. Worldly love is blind and carnal but Divine love is genuine, pure, and full of Light. Love that binds a man is no love but lust. Renunciation which renounces God is no renunciation and humility which humiliates the Self is no humility.

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46. Physical beauty and strength diminish with the advance of age; but the spiritual beauty and strength increase by contrast.

47. The means by which one reaches God is religion. Religion is realization of God. Doctrines, dogmas, etc., are only means to attain God.

48. The child is the father of man. The mother's heart is the child's classroom. The environments are the safeguards of success and one's own Karma (acts) is the cause of rise or fall. What one sows that one reaps.

49. A clear, sharp intellect is verily a Divine gift. The intellect becomes sharp and powerful by a life of Brahmacharya.

50. To check, to restrain the senses even for a small time is so far a gain towards Eternity.

51. Youth is blind and reckless. It is mischievous and misguiding. There is no religion and no God-realization without firm character. A man of perfect character moves earth and heaven. So, build up character by the aid of Brahmacharya.

52. A year for a potter and a minute for a stick. Construction is difficult and destruction is easy. A life'long struggle and attainment come

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to an end by a few minutes of carelessness and indolence. So, be on your guard and be always alert.

53. Vanity binds and purity liberates. Cleanliness is next to Godliness and purity excels everything. Blessed are those that are pure at heart, for they shall see God in this very life.

54. Valour in a right cause deserves applause, and valour is worth little without sound discretion. Peace is not for the wicked and strength is not for the adulterer and adulteress.

55. Often our own friends are our great enemies. It is the attachment to our kith and kin that drags us down. It is the company of our friends that makes us fail and fall from the ideals, and make us unable to stick to our principles and daily routine work.

56. A little struggle is quite essential for the Divine Grace to work. Solitude is a boon for the Truth-seeker and Brahmacharya a great blessing. It is through Brahmacharya one gets inspiration. Brahmacharya is the backbone, the very foundation upon which the whole structure of religion stands.

57. Verily Truth is the Lord of the universe,

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and a Truth-seeker is always a heir to this mighty empire.

58. A lad's manners often shape his fortune, and a perfect character is a sure indication of winning the kingdom of God.

59. Mental unrest is the outcome of sins. Emotion robs the intellect, pride hides the Self, sexual enjoyments degrade a person and prayer is the best remedy.

60. True faith is a very rare thing. True faith can do miracles in this world. He that has got faith in God has got everything and he that loses faith loses everything. The faith of the ignorant is stronger than that of the mere book-learned fools.

61. Inordinate temperance and debauchery always go hand in hand. To live means to learn. To be gentle means to be Divine. To be chaste means to regain the lost kingdom.

62. The hero's will, the mother's heart, the chaste wife's devotion and love to her husband, and the miser's attachment to his gold are all the very essentials to attain Freedom.

63. Genuine love is not attachment. Lust is not love. Love liberates and lust binds.

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64. Brahman Self-extended in time and space is the universe. Brahman is the Goal and Brahman is the End. Brahman is both the beginning and the end, the cause and the result of all movements of things.

65. Every being will be great one day. For, the life behind is Infinite and it is only a question of time to realize this.

66. The unfolding and the infolding of the One in the many and the many in the One is therefore the law of the Eternally recurrent Cosmic Cycles.

67. Books are infinite in number but human life is very short. Whatever you read, it may be one book or one paragraph, take the gist thereof and put it into practice. An ounce of practice is far more superior than tons of theory. So, be practical.

68. Pay as much attention to the means of work as to its end. Neglect nothing. He who neglects small things, neglects great things also. The habit of the mind is to shirk work and responsibility. So, be careful even in small matters, then only you can reach the Goal.

69. However book-learned a man may be, his

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knowledge is limited. The ordinary mind and intellect can work in a limited circle only. But the range of intuition is unlimited and it reaches the Reality. So, observe Brahmacharya and gain intuition.

70. It is useless to cry over spilt milk. It is useless to lament for and live in your past misfortunes. It is the same Divine-Hand behind fortune and misfortune and it is the puny ego that makes the demarcation. It is the severe blows but not praises that raise a man.

71. A child's future is in the mother's wisdom, and spiritual success lies in Brahmacharya.

72. He is vain that putteth his trust in man. Attachment to one's own kith and kin is Maya (The great illusive power of God). Love extending equally to all creatures is Daya (pure love). The former is by ignorance and the latter is by Self-knowledge.

73. God is in all creatures but all creatures are not in God. That is why beings suffer so much in this world.

74. Do what lieth in thy power and God will assist thy good purpose. Be not proud of well-doing, nor esteem thyself better than others, for

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the judgement of God is far different from the judgement of men.

75. Neither father, nor mother, nor anyone else can confer great benefits as does a pure character and well directed mind. So, try always to build up your character by observing Brahmacharya and by self-restraint.

76. Face the devil. Face every difficulty and misfortune manfully and the path shall be clear erelong.

77. An impure mind is always a betrayer. A pure mind is always a true friend.

78. Knowledge sees all as one, and ignorance divides and creates opposition where there is none. Ignorance is the cause of duality and duality is the cause of pain and bondage. So, attain knowledge by observing Brahmacharya.

79. It is safer to obey than to govern. It is safer to hear and take counsel than to give it.

80. Of all the evils of the world, carnal desire is the most painful.

81. The river of worldly life flows on account of the follies of the ignorant.

82. A fool who knows that he is an ignorant

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man is to that extent a wise man; but a fool who thinks himself wise is indeed a fool.

83. The insentient body connot say "I" nor could the Conscious Reality; but the thing inbetween these two is the ego which the ordinary persons say "I". This ego is the cause of all bondage and suffering.

84. Sincere feelings and sincere prayers make one to act and be blessed with success. Tepid feelings and prayers while away the time and keep one far away from success.

85. To feel for others and for a noble cause is good; but see whether you feel as a master or as a slave of your feelings. To feel is a human tendency, the nature of the mind, but to be a master of the feelings is a hard thing and it requires great strength and will-power. This strength and will-power one can get by observing Brahmacharya.

86. By right effort one can overcome fate. To know the result of this contest between fate and right effort takes a long time. If both stand at a level, the whole life will end in a struggle.

87. One may have grace of God, grace of Guru (spiritual teacher), but if there is no grace

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of one's own mind one can never succeed. There must be right self-effort always and at the same time one must fully depend on God. For such a man success is speedy in every line.

88. The deepest secrets of nature, the great structural facts of the universe, are not matters of physics and chemistry, nor can they be ever demonstrated to the intellect. But they can be felt and experienced by the mind and intellect by making them pure and subtle through a strict life of Brahmacharya.

89. He alone knows the Absolute Reality, who knows It by direct intuition, placing and merging himself in It; others only repeat the words of the Scriptures.

90. The subject and object are not two separate existences held together by an external bond. They are a unity in duality, a duality in unity. The distinction of subject and object is not a relation between two independent entities, but a distinction made by worldly knowledge within its own field.

91. Let the world praise or blame, let the goddess of fortune come or let her go wherever she likes; let death come today or let it come after a hundred years; he indeed is the

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steady man, who does not move an inch from the way of Truth and his ideals. Only such a man will reach the Goal.

92. Occasions of adversity best discover what great virtue or strength one has. Our efforts guided by our aspirations are the warp and the woof of our destiny.

93. The nature of things around us is as we think it to be. Control thoughts and you can control destiny. The limit of your thoughts will be the limit of your possibilities. The world is a game in which imagination plays with itself.

94. Pleasure and pain depend on desire but not on the object itself. The same object that gives pleasure at one time gives pain at another time when one is in a different mood.

95. Sin is to put trust in things that perish. Evil is the separation of the soul from the source of Eternal Life.

96. A person struck by lust appears helpless to all. Such a man loses his charm, loses his lustre and is reduced to wretchedness and agony. So, discard lust and be happy.

97. Every thing grows old in a person but never his desires. Desire breeds with the idea of

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some value or pleasure in an object. Absolute motion is rest and the desire for the Absolute is no desire.

98. Pain touches only the attached mind. The unattached mind is free from pain. The unattached neither prefer to be idle nor have any passion for work. Renunciation of the mind is the renunciation real; and the renunciation of all is the renunciation of the mind also. In fact, real renunciation is the renunciation of the mind which is the root of all things and attachments.

99. As long as the evil acts do not bear fruit they look like honey to a fool; but when they ripen and fructify, the fool suffers intense grief.

100. Praise not the blame-worthy; nor blame the praise-worthy. He who does so gathers up sin and misery. Do not speak loosely and do not speak what you do not believe and understand.

101. Riches lost by dice are triflings when compared with the loss one sustains by lustful desires and acts.

102. As no drop of water sticks to the lotus leaf, so let not the wise cling to the objects of the senses.

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103. A king is ruined by bad counsel, an ascetic is dragged down by attachments, a son is spoiled by over-indulgence, a Brahmana is dragged by lack of study, a family is ruined by an unworthy son, character is lost by the company of the wicked, the feeling of shame is deadened by habitual drinking, a crop is destroyed by neglect, the bond of attachment is slackened by distance, friendship is dissolved by want of love, prosperity is lost by deviation from the path of justice, and wealth, health and freedom are all lost by loss of Brahmacharya.

104. Waves of delusion raised by the terrific gales of lust keep desire ever-sonorous. Its whirlpools are the fair sex (one's opposite sex), and sons and daughters are the powerful alligators.

105. There is no vision like Self, no austerity like Brahmacharya, no misery like lust and no happiness like self-control and Samadhi or God-realization.

106. Do today what you have to do tomorrow. Finish just now what you intend taking up after sometime. For, death will not wait to see whether you have done your work or not. If you wait for the time to come, that time will

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not come at all. There is many a slip between the cup and the lip.

107. Forsake all and thou shalt find all. Leave concupiscence and thou shalt find rest. Seek true peace not in the senses but in sense-control, not in men and women but in God alone.

108. Every discord is a harmony not understood. Happiness is a disease, and pain, a medicine.

109. Every work is the work of the Heavenly Father, all prayers are His service, all possessions are dedicated trusts, all merits are offerings to His shrine; work is worship and love is impersonal.

110. There are no holidays in the moral life. Eternal vigilence and ceaseless activity are the very essence of Dharmic life (life of righteousness).

111. In all labour there is profit; but the idle talk of the lips tendeth only to penury. A soft tongue turneth away wrath, but a harsh one kindleth anger and hatred. A little wisdom is far better than all the treasures of the earth. So, acquire Wisdom through a strict life of Brahmacharya.

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112. Sex-enjoyment seemeth sweet like nectar to the deluded but the end thereof is death. A hoary head with righteousness is a crown of glory and he that ruleth his mind and passions ruleth a mighty, nay a mightier empire than any known.

113. Bread of deceit is sweet in the beginning, but it filleth gravel in the long run. The Spirit of man is the candle of the Lord. Truth and love preserveth a person, and deceit and sex-pleasures ruineth a person.

114. A whore is a deep ditch and a strange woman is a narrow pit, so be cautious from the very outset and escape from the dangers.

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VII

The Rules of Brahmacharya By Manu

(In Christianity Moses is the Law′giver. In Hindu or Aryan religion, Manu is the Law′ giver. The rules and regulations given by Manu (Manu Smriti) are followed strictly by every orthodox Hindu. As such, the laws given by Manu stand supreme and they include the duties of the different castes of people from their birth upto their death. The rules of Brahmacharya given by Manu are common and they apply to all sorts of Brahmacharies.)

A Brahmachari must bathe early in the morning in cold water; and offer oblations to the Pitris (Manes), Rishis, (Truth-Seers) and to the Devas (gods). A Brahmachari must renounce honey, meat, sandal paste, flowers, garlands, perfumes, intoxicating drinks and smokes, and association with members of the opposite sex. A Brahmachari should not use shoes, umbrella, oil to the body and collyrium to the eyes. He should remove and conquer the six ememies, such as Kama (lust), Krodha (anger), Lobha (greed),

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Moha (delusion or infatuation), Mada (pride) and Matsarya (jealousy). A Brahmachari must be always truthful, love all beings and never find fault with the short-comings of others. A Brahmachari should never watch the movements of his opposite sex. He must sleep alone and never sleep in the same room with persons of his opposite sex. A Brahmachari must avoid the luxury of dress, ornaments (wearing of ornaments), reading of erotic novels, love-poems, singing or hearing of love-songs and witnessing dramas with a sexual appeal. He should urinate before going to bed and think of God before going to sleep, and as soon as he wakes up from sleep he must think of God first. A Brahmachari must leave off cosmetics, betel-leaf and irritating medicines. He should not suppress the calls of nature and he must wash the genitals and the anus with cold water after finishing every call of nature. A Brahmachari must always wear a Coupinum (loin cloth). A Brahmachari must avoid talking and hearing of adulterers and adulteresses and never sit together with them at all. A Brahmachari must never see the naked body of his opposite sex nor the sexual enjoyments of animals, reptiles and even insects.

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VIII

The Vedic and the Puranic Dictums in Praise of Brahmacharya

जायमानो वै ब्राह्मणः त्रिभिः ऋणैः ऋणवा जायते (उत्पद्यते)। ब्रह्मचर्येण ऋषिभ्यः, यज्ञेन देवेभ्यः, प्रजया पितृभ्यः । एव वै अनृणो य पुत्री यज्वा ब्रह्मचारिवासी ॥ (तै० सं० ६।३।१०)

In being born as the human being, one is indebted with three debts; he owes Brahmacharya (study of Scriptures, etc., with observing strict continence) to the Rishis (Truth Seers), sacrifice to the gods (Devas), and progeny (the rearing up of good progeney in his turn) to the Pitris (manes). He who has got children, (he who) has performed sacrifice, (he who) has lived (in a Gurukula, i.e., living with the teacher under strict discipline) as a Brahmachari is free from all debts. (Taittriya Samhita 6-3-10).

अधीहि भो ! किं पुण्यम् ? इति । ब्रह्मचर्यम् इति । किं लोक्यम् ? इति । ब्रह्मचर्यम् एव इति ॥ (गो० पू० २।५)

Teach me, Sir, what is Punya (virtue or act of merit)? The answer is : Brahmacharya (the

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way that leads to Brahman (God); the way of strict continence and study, whereby all true Knowledge of the Vedas is acquired and the Supreme Spirit or Brahman realized). What is good for one and for all the beings happiness in this world? The answer is: Brahmacharya. (Gopath. Pu. 2-5)

दीर्घसत्रं वै एव उपैति, यो ब्रह्मचर्यम् उपैति। (शत० ११।३।१)

He who observes Brahmacharya, performs a great and longlasting sacrifice. (Satapatha Brahmana. 11-3-3).

पृथक् सर्वे प्राजापत्याः, प्राणान् आत्मसु बिभ्रति। तान् सर्वान् ब्रह्म रक्षति, ब्रह्मचारिणि आभृतम्॥ (अथर्व० ११।७।२२)

The children of Prajapati (Creator), all, separately carry the vital airs (Pranas or the vital forces) in themselves (in their bodies). Brahma (Creator), the Supreme, also the highest (Veda) Knowledge, protects them all, through Brahmachari in whom that Brahma is focussed (Atharva-Veda. 11-7-22).

ब्रह्मचारी ब्रह्म भ्राजद् बिभर्ति, तस्मिन् देवाः अधि विश्वे समोताः। प्राणापानौ जनयत् आद् व्यानं, वाचं मनो हृदयं ब्रह्म मेधाम्॥ (अथर्व० ११।७।२४)

The Brahmachari hoards (as a reservoir) that radiant Brahma, in which all the Devas (gods, the

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forces of sense-organs) are established and on which they are dependent. Brahma gives birth to (upholds) Prana, Apana, Vyana, speech, mind, heart, and intelligence. (Atharva Veda 11-7-24).

आचार्यो ब्रह्मचारी, ब्रह्मचारी प्रजापतिः। प्रजापतिः वराजति,
विराड् इन्द्रो भवद् वशी ॥ (अथर्व० ११।७।१६)

The Brahmachari becometh Acharya (Teacher), he becometh Prajapati (the parent of many progeny); as such Prajapati he shineth in the world, and is able to rule over others as an Indra (King). (Atharva Veda 11-7-16).

ब्रह्मचर्येण तपसा, राजा राष्ट्रं विरक्षति। आचार्यो ब्रह्मचर्येण,
ब्रह्मचारिणम् इच्छते ॥ (अथर्व० ११।७।१७)

The king who observes Brahmacharya (lives the life of continence and studies Scriptures), acquires the power to guard his state from all harms. The Acharya (Teacher) who observes such Brahmacharya, gathers many Brahmacharies (students) around him, i. e., he is able to teach them virtue and wisdom. (Atharva Veda 11-7-17).

ब्रह्मचर्येण तपसा, देवाः मृत्युम् उपाघ्नत। इन्द्रो ह ब्रह्मचर्येण,
देवेभ्यः स्वर् आभरत् ॥ (अथर्वं० ११।७।१९)

By the Tapas or by the asceticism of Brahmacharya, the Devas (gods or the sense-organs)

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triumph over death (and able to function healthily for many years); by Brahmacharya, Indra (the Jivatman or the Self, the lord of the sense-organs) becomes able to reign over them prosperously (enjoys them in his body as in heaven). (Atharva Veda 11-7-19).

सर्व साधन सम्पन्नाः ब्रह्मचर्यविवर्जिताः। क्लेशं हि मुनयो विभेजुः विद्वान्सोऽपि कोटिशः ॥ (आत्मपुराण)

Crores of Munis (Truth-Seekers) and learned men, though possessed of all other qualities come to extreme grief without Brahmacharya (Atma Purana).

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IX

Rules of Brahmacharya for Householders

As it is, many married people have got a very poor and wrong idea of married life and many do not seem to understand what is meant by immorality. If a man (or a woman) commits adultery, he will be called immoral and the whole society will condemn and look down upon him if he happens to be poor and powerless. If, on the other hand, married couples enjoy sexually without any restraint, they are not called immoral and the present society will not condemn them also. Indeed ! immoral acts are very bad. But what is meant by immorality and what is the meaning behind the restrictions and condemnations of an immoral act ? It is because of the great value and sacredness of the human energy called "Sex-Energy". Every drop of this energy is very holy and every drop of it is very sacred and valuable for the upkeep of the mental and physical health of a person. It is for the preservation of this energy of a person that immorality

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(debauchery) is looked down upon so much. So, if married couples enjoy sexually without restraint according to their whims and fancies they will be committing the worst sort of immorality.

The aim of married life is not the satisfaction of the carnal appetites, but the attainment of Moksha or Freedom. Married life has got a most sacred function to carry out in life. They (wife and the husband) both must first direct their efforts to the attainment of Dharma (righteousness). Keeping Dharma in view at all times they must make money, or amass wealth. Then again; keeping Dharma in view they must enjoy, they must beget proper children and, last of all, they must attain Moksha or Freedom. So, the married people, always keeping an eye on Moksha (Liberation), should engage themselves in Dharma (righteousness), Artha, (wealth), and Kama (enjoyments). This is the four'fold aim of married life. If they follow this rule, then and then only married life has some value and meaning, but not, otherwise.

A householder, who observes the following rules is also observing Brahmacharya. Married life is one of constant restrictions and regulations. Even the sexual enjoyment is not for the satisfac-

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tion of the carnal or the animal instincts; but it is for the sake of a progeny, just to keep up the line of heritage. On no account should one become a slave of the senses and their objects. It will be a great sin to succumb to the low and degraded sense-pleasures. On the other hand, one must always be a master of the mind and the senses and the legal sexual enjoyments must be made as an offering, keeping in view the only aim of begetting proper children just to keep up the line. This sexual functioning must take place only till the couple beget one or two children. After this, the husband must look upon the wife as his own mother or sister and the wife must look upon the husband as her own father or brother and thus both must eradicate lust and observe Brahmacharya.

In olden days the people of India not only observed strict Brahmacharya in their student career, but also during their married life. Now, many have forgotten this ideal life and instead of self-restraint and self-discipline, it has become a fashion with many to go after birth-control and to so many other weak and wicked devices. People think that a woman, by giving birth to more children, loses her health and beauty and

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they want to retain these by medicines, etc. But on the other hand, they do not seem to understand the great loss of life and the great waste of energy sustained through sexual indulgences. If these men and women learn self-discipline and self-control, and observe Brahmacharya, what an infinite peace and power they can have! What a bliss! and what an amount of good they can do to themselves and to the whole world at large! By a well-regulated life and observing Brahmacharya, they can not only retain their youth and beauty, but also they can increase their strength, power, vigour, and enjoy perfect health and attain long life. But by adopting these mean and unnatural ways and by irregular sexual enjoyments and by excess in loss of Brahmacharya, they degrade, they degenerate, they ruin and do much harm to themselves and to the whole of humanity.

The progress of a nation entirely depends upon the number of good mothers it has. Where woman is educated and honoured, where woman is chaste and pure, there the nation prospers. There the Mother of fortune blesses and smiles. And where woman is neglected and fallen, there the contrary results take place.

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Morality is the very foundation upon which human growth and human welfare depend and woman is the very custodian of morality. She is the very source and the very feeder of morality. The child is the father of man and the mother's heart is the child's schoolroom. What an influence the mother has over the child! What an amount of faith the child has in the mother's words! How the tender brain imbibes the qualities (mother's good and bad habits) of the mother! Every word and every act of the mother has a definite mark in the young brain and these imprints, in the long run, appear in a tangible form as character in an adult. As such, the child's future entirely depends upon the mother, and the ideal mother is the most powerful social reformer. Many great men and saints have received inspirations from their mothers and wives.

So, the greatest good that a woman can do to a nation is not by taking part in the public life, nor by appearing on platforms and Parliaments, but by leading a pure and ideal life. With a very few, this public life may prove useful and successful, but in the vast majority of cases it becomes a nuisance and a great failure. In confining

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woman's activities to home life, we are not going to degrade woman's place and position in the social life, on the contrary, we are really enhancing it. Who can have that infinite patience in bringing up a child? Who can sacrifice so much energy and personal comforts in bringing up a child like a woman? Who can deny the bliss of a peaceful home? Who can deny the soothing effect and influence of a peaceful and loving home? What a consolation! and what a bliss is a true home, after a long, weary and hard day's toil? Who can minimise the importance and the sacredness of such a home? None but an ignorant man can deny these things. That is why Hinduism, in confining woman to home life, has given her the highest place. It has not deprived her of her honour and freedom. She rules the home. The mother is the most sacred and the most honoured person. An ideal mother is the greatest Guru (spiritual guide and teacher) and the foremost duty of a son and a daughter is to love, regard, worship and please the mother first.

Manu Smriti lays down the following rules with regard to the treatment of women:—

(1) Women must be honoured and adored by

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their fathers, husbands, brothers, and brother-in-laws, who desire there own welfare.

(2) Where women are honoured, there the gods are pleased; but where they are dishonoured, no sacred rite yields rewards.

(3) Where female relatives live in grief, the family soon wholly perishes; but that family in which they are not unhappy ever prospers.

(4) In that family or house, where the husband is pleased with his wife and the wife with her husband, happiness will assuredly be lasting.

(5) Offspring, the due performance of religious rites, faithful service; highest conjugal happiness, and heavenly bliss for the ancestors and to one's self depend upon the wife alone.

(6) Let mutual fidelity continue till death; this may be considered as a summary of the highest law for husband and wife.

(7) A maternal aunt, the wife of a maternal uncle, a mother-in-law and paternal aunt must be honoured like the wife of one's spiritual teacher (like goddess): They are equal to the wife of one's spiritual teacher.

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(8) Towards the sister of one's father and of one's mother, and one's elder sister, one must behave as towards one's mother; but the mother is more venerable than they.

(9) The teacher (spiritual) is ten times more valuable than the subteacher (teacher who teaches secular knowledge), the father is a hundred times more than the teacher, but the mother, a thousand times more than the father.

(10) A chaste wife who, after the death of her husband, constantly remains chaste, reaches heaven, though she have no son, just like other chaste women.

(11) In like manner care must be taken of barren women, of those who have no sons, of those whose family is extinct, the wives and widows faithful to their lords and of women afflicted with disease.

(12) A righteous king must punish like thieves, those relatives who appropriate the property of women during their lifetime.

(13) In order to protect women and Brahmacharies, he who kills in the cause of right, commits no sin.

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(14) One's daughter is the highest object of tenderness, hence, if one is offended by her, one must bear it without resentment.

Education for woman must differ from that of man. What is food for man is poison for woman. As caste system by occupation must continue for the survival and welfare of the human beings, so also sex distinction must prevail and their respective responsibilities chalked out, if the world wants to thrive. Modesty has more value than beauty, and a woman, by her very nature, stands for modesty, tenderness and purity. Any woman who lacks this, lacks everything. So, the present competitive education is very faulty and co-education ruinous. It should never prevail. It is a great hindrance and a stumbling-block to Brahmacharya and takes many astray. Again, the present system of education for both boys and girls has no room for character building. On the other hand it leads students head'long to destruction. Very often students come out of their schools,colleges and universities with a slavish mentality. They come out under a false notion of freedom. They are often misguided and misled on the most vital points and are made quite helpless and slaves of certain wrong Western customs and habits. Many of these youngsters

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pick up blindly certain wrong Western customs and systems. They discard their religion. Many mock at prayers and scoff at saints. With many the cinema halls and the vulgar sense-objects become their temples and the objects of worship. This is rather very bad and ruinous. With this kind of mentality a nation can never rise. For, these youths are the best brains of the nation, and the nation's future progress entirely depends upon them. And when this young generation is poisoned and spoilt, where is the hope for the nation ?

In the Western countries there is social freedom. Men and women think they are very civilised. But with all their social freedom and education, are they happy ? Is the Western home-life peaceful ? Is the Western home-life safe and healthy where both husband and wife earn their livelihood ? No. In the vast majority of the families they (husband and wife) live a life of hatred and discord. They are so very unhappy and miserable even in spite of their wealth and education. There the wife wants to control the husband and the husband wants to keep the wife under his sway and thus, there comes strife, misery, and, lastly, divorce. The recent report

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of the United States of America for the year 1945 shows clearly how unhappy they are in their home-life. In the year 1945 there were fifteen lakhs of marriages and out of these there were five lakhs of divorce cases, i. e., for every three marriages there is one divorce case. See, how unhappy the Western home-life is !

In the whole world two sorts of cultures prevail, i. e., the spiritual and the material. India surpasses all the other nations in the spiritual world, and the great culture which is materialistic and which is followed by the so-called far-advanced Western nations is the second culture. East has to learn many things from the West in the scientific world and the West has to learn a great deal from the East in the spiritual world. Of these two great cultures, one alone cannot prosper without the other. As it is, these two cultures have become one-sided and faulty. What we want is a genuine adjustment of the best parts of the Eastern and the Western cultures. This will be a very happy and healthy growth. This combination will be a great help to the progress of the nations and to the peace of the world. Any education which is not based firmly on morality and religion, misses the aim of education and of

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human life also. Any education which takes a person away from God, intensifies one's miseries. Any education which neglects worldly prosperity, misses the aim of human life and makes one helpless and miserable in this world. The present miseries, foreign oppressions, the bloody wars, the oppression of the weak and the innocent are the outcome of the wrong course the present education of the nations has taken. So, responsible people, both men and women, boys and girls, must pay proper attention towards real education. If this is not done, it is sure to make one miss the aim of life and suffer hell-fire.

The rules of Brahmacharya for householders by Yajnavalkhya :—

Yajnavalkhya says, "There is no free licence even among the married couples for sexual enjoyments. He who unites with his wife after the monthly course (observing the Rithu-Dharma), according to the injunctions of the Shastras (Scriptures), only for the sake of progeny, though a householder, is still a Brahmachari. The uniting day of a married couple is the fourth day after the menses upto the fifteenth day. Even that meeting day should not be an eclipse of the sun or the moon or any other auspicious day such as full-

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moon, new-moon, Sankranti (the juncture between the end of a month and the beginning of a new month), Ekadasi (the eleventh day after the new or the full-moon), etc. One should never cohabit in a temple, public place or road, a dispensary, a Brahmachari's house, in the preceptor's house, in the morning, in the evening, in daytime, in an unclean state, after taking medicines, after hard labour, in a tired state of mind and body, while fasting, after meals, in the bed of a friend or of a revered person, suppressing the calls of nature, when in sorrow, anger, etc., in the presence of another person and while on pilgrimage. The husband and the wife should never unite while in pregnancy. The mother should never read or hear any obscene literature, erotic novels, nor should she attend any theatres bearing sexual appeals. If the mother violates these rules or things while in pregnancy, the child's future will be doomed."

Those who have led a life of strict discipline and those who have observed strict Brahmacharya and self-control in their student career, may find it easy to follow the rules and the regulations laid down by the great saint Yajnavalkhya; but those who have led a careless easy-going and unre-

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straind life in their young age and who want to observe the rules of Brahmacharya laid down by Yajnavalkhya, may find it hard to do so. And for such people it is better to take slow but steady steps.

A train running down a slope with full speed cannot be stopped by applying the brake all too suddenly. If done, the train may get derailed and one will come to grief. Likewise it is in observing Brahmacharya with an ordinary man or woman. There may be a few couples who can abstain completely from the physical sexual intercourse, but with all that the sexual desires will remain. For, until and unless one studies the mind and finds out the hidden desires and their workings, it is impossible for the novice to eradicate lust completely. After a hard struggle one may succeed in getting rid of the desires for gross sexual enjoyments, but the sexual desires in the form of sex ideas, instincts and suggestions remain. Even if one, by constant struggle, gets rid of these instincts, ideas and suggestions, then lust in the form of imprints of one's past experiences remain. This one single sexual imprint will suffice to drag a person down and bring a failure whenever it gets a favourable opportunity.

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The single sexual imprint is like a hidden spark of fire amidst a heap of cotton and a favourable breeze may set ablaze and consume the whole heap of cotton. But when one attains the purity of heart and Samadhi, then, even these imprints are destroyed and the mind becomes pure and speckless. Then, nothing can soil it and nothing can make it impure.

There are some other sincere aspirants who after leading an immoral life, get disgusted with it, come to their senses and then, they want to observe Brahmacharya. These people, in a hurry, without the least knowledge and without knowing the most tremendous task of controlling the mind, desires and the senses, take oaths to observe strict Brahmacharya. These people do not at all understand that to establish oneself in Brahmacharya is a life-long struggle and perfection in Brahmacharya means spiritual attainment also. So, these hasty oaths due to emotional outbursts and ignorance are sure to fail miserably. They may succeed in observing Brahmacharya for a few days or months and during that time the lust in the form of desires, ideas, suggestions and imprints, goes on occuring everyday. By the appearance of every such desire, suggestion, idea, or imprint,

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the lust in the person goes on gathering strength and in the end (after a few days or weeks) it bursts forth in the form of failure. This failure especially takes place during the reaction time.

During the time of reaction, when these people fail, very often they sink down to the very bottom never to rise up again. For, during the reaction time lust in a person will be too powerful and it will always have an upper hand. And a person who has not trained and controlled the mind and the senses, or a person whose mind and heart are impure and unrestrained, has to pay for it heavily with compound interest. The best thing, the best method for such sincere people (couples) is to try to observe Brahmacharya for a few days first and then to increase the days to weeks, the weeks to months and months to years and when they feel confidence and when they learn mind and sense control, then for ever. This will keep them safe from all dangers and pitfalls.

Those sincere aspirants (couples) who aspire after Brahmacharya must have a perfect mutual understanding between themselves (between the wife and the husband) and the desire to observe Brahmacharya must be very strong and sincere

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from both sides. If not, one will drag the other. Couples who want to observe Brahmacharya must take all necessary precautions. It will be better for such couples to sleep in separate rooms and never to kiss or embrace each other. They should never sit in lonely or secluded places and talk. They should never cut jokes or chitchat. They should never see the naked body of each other. These things are very dangerous and sure to bring a slip or fall in Brahmacharya if they are not properly observed.

When one is hungry, the worst kind of food tastes very nice and becomes very attractive. When one is weary and sleepy no nice bed or pillow is necessary to go to sleep. Observing Brahmacharya means sexual fasting and the sex instincts and sexual desires in a person remain very keen and blind. As such, even the most ugly or old person of one's opposite sex is sure to ignite or bring into action the hidden and the suppressed sexual desires. Such being the case, what should be said of young couples ? So, free-mixing between the couples and at the same time to observe Brahmacharya will be a terrible task. In rare cases they may succeed but in the vast majority of cases they will fail very badly. This warning and

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this advice to avoid close and free-mixing between the couples does not mean that the couples must shun, hate or avoid each other completely. It does not mean that they should behave like animals. No. Not in the least. These are the extreme courses. Extremes always fail. It is the middle course that triumphs. Let there be pure selfless mutual love, mutual help and service between the couples. Only avoid the attraction to the flesh. Avoid lustful love and any act that provokes lust. This is dangerous and will bring the fall. The rest of the rules to be observed are the same as are given under the heading "The means to Brahmacharya".

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X

How to Avert Dangers

1. Whenever you get bad feelings or sexual-irritation with any person of your opposite sex or otherwise, leave that place at once. Do not stay in that place even for a single second or else you are sure to fail.

2. During the time of sex-impulses try to change the trend of your thoughts and that of the mind's working by talking to good people and men of great character if any close at hand or read good books and the sayings of great saints.

3. During the time of sex-impulses try to take long, brisk, open-air walks. You can walk one or two miles. This will help to change the workings of the mind.

4. During the time of sex-irritations never remain in seclusion or in closed rooms. If done, it will bring a failure.

5. When you are under the sex-impulse never talk with any person of your opposite sex, do not look at them, not even at a photo, or

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even at the fair and beautiful photos and images of gods and goddesses. For, often these fair and beautiful photos and images of your opposite sex increase the sex-impulse and make you fail. During such times (times of sex-irritations), the senses and the discriminative faculty remain very blind and every beautiful sight of your opposite sex will only kindle the passion more and more.

6. During the time of sex-irritations, take a cup of cold water, iced water, or any other cold drink. Cold drink is very good at such times and it will sooth the malady and it will help you to retain Brahmacharya.

7. During the time of sex-irritations, never take tea, coffee, or any kind of hot drink or heat-producing food. If done, it is sure to bring a fall.

8. Whenever you are disturbed by lascivious desires and thoughts, try to repeat the name of God (Mantra-Jap). Pray to the Lord sincerely for help and guidance and to save you from all pitfalls and dangers.

9. Whenever you get lascivious desires and thoughts, try to drive them away by bringing into mind the corresponding good thoughts and

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the immense good you derive by observing Brahmacharya.

10. When the sex-impulse is too strong in you, try to take a cold bath. Dip bath in a river or tank is very good. Remain in waist-deep water from ten to thirty minutes. If that is not possible, take tub bath (cold water).

11. When you are under sex-impulse, try to use wet Coupinum (wet loin-cloth). The use of wet loin-cloth will help you very much to retain Brahmacharya and will save you from wet-dreams also.

12. When there is sex-irritation, never touch the genitals with your hands and never look at your genitals also. By touching and seeing the genitals, you only make the malady worse.

13. Whenever you constantly suffer from lascivious desires and thoughts, you must know that there is something very wrong with your stomach. Then you must adjust your food and drink. Change the food and drink and, if necessary, observe a complete fast or observe a fast with light diet. Even milk diet produces abnormal sexual desires and thoughts with some people. So you must be wise and know your

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system well, and regulate food and drink accordingly.

14. During the time of sex-irritations sit down cross-legged or kneel down in an open place. Inhale slowly, and very slowly but cautiously close the anus firmly, bring the lower abdomen towards the spine, be uttering "OM" and slowly, very slowly and cautiously drag the irritating force from the very tip of the genitals backwards towards the anus and then upwards towards the head, and then exhale slowly. Continue this process for ten or twenty minutes. Be uttering "OM" all the while. While tracing the mind from the tip of genitals towards the head, think that you are actually taking the irritating force from the genitals upwards. While inhaling or taking the breath inside, think firmly that you are filling your whole body and mind with purity, holiness, strength, power and perfection. While exhaling, think that you are throwing out from your mind and body, all the impurities, weakneses, disease, lust, sins and other evil things. This process will help immensely and will save you from the fall. This process can be practised daily in the morning and in the evening with an empty stomach for ten to thirty

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minutes. If this practice is regularly carried out, it will help one very much to retain Brahmacharya, to check wet dreams, and to dry and convert the secreted semen into the great mental energy called "Ojas Shakti". This method helps meditation also.

XI

In General

Every sexual desire, thought and act, when checked and controlled, will be easily converted into great mental energy called "Ojas Shakti". As has been said already, it is this Ojas Shakti that does miraculous work in a man in this universe. The power, the strength and the longevity of life of a person increases with the accumulation and increase of Ojas Shakti.

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In the beginning, those who observe Brahmacharya may suffer from intense dullness, and everything around may look insipid and some others may suffer from constipation and loss of appetite also. This malady is temporary and if one can have patience and perseverance, everything will be all right. During this period many succumb to temptations and leave off the effort. This is very injurious. So, beware !

A person observing strict Brahmacharya will be subject to occasional wet-dreams. One cannot avoid this in the beginning. This will stop and must stop when the necessary precautions are taken and when one proceeds with a firm determination.

If a person observes strict Brahmacharya in thought, word, and deed continuously for twelve years, then a particular Nadi (nerve) called Medha Nadi, in front side of the body corresponding to the Sushumna Nadi develops. This Nadi is actionless in an ordinary being. When this Nadi in a person develops, then there is no loss of semen. The secreted semen will be constantly dried up and converted into Ojas Shakti by this Nadi. With the development of this Nadi one

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will have the sixth sense and one can know the events of the past, present and the future.

Whenever you get wet-dreams, observe fast as a repentance. One may get wet-dreams on account of the following causes, viz,, owing to heavy mental and physical strain, owing to bad and irregular food and drink, indigestion, constipation, change of climate and food, bad association, too much talking, bad desires and thoughts, free mixing with one's opposite sex, by seeing the sexual enjoyments of animals, etc., and by the suppression of the calls of nature. So, try to avoid such evils.

Sirshasana will help much in the observance of Brahmacharya; so also Pranayama (breathing exercises). But without the aid of an expert Guru (spiritual guide), one should never practise Pranayama. Without proper guidance in Pranayama, contrary results take place and many have gone mad, and many others have contracted incurable diseases by improper practice of Pranayama. So, be careful to take up Pranayama.

Om Shanti ! Om Shanti !! Om Shanti !!!

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Master Pieces on Yoga, Vedanta, Mind-Control & Brahmacharya

By: Swami Narayanananda, *Rishikesh*-HIMALAYAS-INDIA

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Review by
'VIJAYAM' (Tamil Monthly),
Ramakrishna Mission,
MADRAS.

The Way to Peace, Power and Long Life :- This is a small book on Brahmacharya, consisting of 113 pages. What is Brahmacharya, the relation between that and the Kundalini Shakti, the need for Brahmacharya, the Way to attain it and the rules for the observance of it and the avoidance of straying away from it—all these have been dealt with in the book, and a good deal of practical advice for young and others wishing to establish themselves in Brahmacharya has been furnished along with authoritative quotations from the sayings of Sri Ramakrishna Paramahamsa, works of Swami Vivekananda, Manu, Yajnavalkhya, and Mahatma Gandhi, etc., in support of the author's statements. The conclusions of the author bearing on the Kundalini Shakti based on his own research, deserve to be appraised by experts in the field of Medicine and Psychology. It is indeed a pity that our countrymen by giving up the vow of Brahmacharya have lost their physical and mental vigour, and become a prey to weakness and disease, and as a consequence, have heaped upon themselves sufferings of many sorts by their short and useless lives. Those who would desire to put an end to this miserable plight would do well to study and put into practice the ideas contained in the book and also to disseminate them throughout our land. The book is written in simple style and English. The book is replete with many golden sayings that would go a great way to relieve life.

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THE MYSTERIES OF MAN, MIND AND MIND-FUNCTIONS [2nd Revised Edition]

REVIEW BY : "HINDU". MADRAS (INDIA)

The widespread demand in the world to-day for more information about the theory and the practice of Raja-Yoga has not been met by all the books on the subject that have come tumbling into our laps. What makes Swami Narayanananda's book a valuable addition to the literature is the attempt to disclose the relevant experiences behind a difficult terminology by somebody who has been treading the path of Yogic discipline for the last twenty-five years. Accepting the traditional scheme of classifying experiences into Jagrata ('waking-state'), Svapna ('dream-state'), Sushupti ('dreamless sleep-state'), and Turiya (transcendental-state), the author works in many fine details about unconscious and sub-conscious states. Various modifications of the 'mind-stuff' or Chitta are described and practical suggestions for averting undesirable thoughts and emotions are thrown out. The theory of Kundalini Shakti expounded by the author in his previous volumes is made pivotal to the discussion. Even a partial ascent of the Kundalini into the 'head-centre' is said to bring with it inspiration in such domains as art and literature. Inspiration, however, stops short of intuition or Emancipation, which is here described as the complete ascent of the Kundalini.

The theory of 'Ojas Shakti' sketched by Swami Narayanananda is surely relevant to a paper emphasising the connection between sexual energy and higher psychic states that Dr. Hereward Carrington read at an International Congress that met some years ago at Copenhagen. It also invites comparison with the theory of mental 'homeostasis' put forward by the analyst Samuel Lowy. Lowy suggests that following successful repression in one field (say aggression or sexuality) there is an increase of productive potentiality in other spheres. Swami Narayanananda's book is a pointer to the vast fields which have yet to be ploughed.

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